To the Seminarye

Prieſts lately come ouer, ſome like Gentlemen, ſome like Marchants, ſome like ſeruing-men, and ſome like maymed Soldiours: who in wordes ſpeake like Angelles of light, but are Angelles of darkenes, and ſo proued in this ſmall pamphlet, who are not to be beleeued againſt any vnlearned Proteſtant, before they haue aunſwered and confuted the Author heerof.

Which being printed more then xx yeeres paſt, and to this day not aunſwered by *Richard Briſlowe* Prieſt (notwithſtanding he was ſpoken vnto and required to anſwer) nor anſwered by any other: And the ſame proueth the wordes of Chriſt Ieſus our only Sauiour to be true, which are vnder written.

Luke. 21. 15.

For I will giue you a mouth, and wiſedome, where againſt all your aduerſaries ſhall not be able to ſpeake, nor reſiſt.

Conſider alſo the trueth heerof by the ſtate of the *Iewes* this xv. C. yeeres, like to the decaye of Papiſtrie: for like as by the *Comming of Chriſt Ieſus ſuffering in his humanity, the* Iewes *and their traditions were ouerthrowne: ſo by the neerer and neerer comming of Chriſt Ieſus in his glory, the* pope *the man of ſinne his traditions ſhall more and more decaye abolliſh, and conſume.*

2. Theſſ. 2.

And in the ending is added this yere a ſhorte note of the great difference betweene the generat, and the regenerat.

All proued true in experience, and by the woorde of God

At London printed by *Edward Allde*, 1592.

The title of the Pamphet Printed more then ten yeeres paſt to this yeere. 1592.

¶ The ſixt New-yeres gift, and the fourth Proclamacion of Outlawrye &c. againſt *the ſilence of* Richard Briſtowe prieſt, *and all* other learned Papiſts in England or elſe where.

And this yere a requeſt made vnto them, to giue better markes to knowe the true Church of Chriſt then theſe xxvii. markes put foorth by a Chriſtian vnlearned, and if they can, this Author will receiue them. And in this ſmall Pamphlet is further ſet downe this yeere 1579. a replye to the deformed anſwer ſet down by *Richard Briſtow* Prieſt, in his booke of 51. demaundes, 34. demaunds: where he promiſeth to aunſwer this Chriſtian vnlearned, With 4. reaſons giuen, wherefore the doctrine of the worode of God, ought to be more deere vnto man, then this earthly lyfe.

1660: 15

The Epiſtle to the Reader.

GEntle reader, I pray thee read this little Paphlet, put foorth by a Chriſtian vnlearned. And if thou haſte the booke of *Richard briſtow* Prieſt, of 51 demaunds, read the ſame alſo, and then conſider of both the bookes in the which the trueth may ſooneſt appeare to thine eies, which is the true Church of God, & which is the counterfet Church of God, and lykewiſe which booke will ſooneſt bring peace amongſt men: and which booke will bring men to moſte good woorkes allowed of God: & which booke being followed, wil bring moſt comforte to the conſcience in life and death: And the Lord Ieſus graunt thee and mee his holye ſpirit rightly to iudge of the ſame to his glorie, and our Saluation. *Amen.*

The Proclacions of Outlawry, in this Figure ſet downe at the beginning, to prouoke them to replye.

The firſt.

Ri. Briſtowe *prieſt, and the learned Papiſts looke for a day, when they may anſwer and burne together.*

The ſecond.

And ſo appeareth, they put more truſt in burning the vnlearned, then in anſwering the vnlearned.

The third.

Wherefore this is the fourth Proclamacion of Outlawry, againſt Ri. Briſtowe *and all learned Papiſts & the next yeere looke for the exigent.*

The fourth.

Becauſe you dare ſtill burne the vnlearned Chriſtians & dare not anſwer the vnlearned Chriſtiãs, for that you ſee they maintaine no other religion then the doctrine of Chriſt Ieſus, his Prophets & Apoſtles, authorized in the Church of England *and in the Church of* Rome.

Markes, how a man may know the true Church of Christe, collected by a Christian vnlearned.

¶ The first Marke which is the *Foundation*.

THe true Church of Christ is knowen by continuing in the Apostels doctrin as is taught in all Churches, in the second chapter of the Acts of the holy Apostles by the Church of England. and by the Church of Rome.

And the coũterfet Church of Christ is knowen by the departing from the Apostles doctrine, as is taught in all Churches, in the secõd Epistle of S. Paule to the Thessalonians the 2 chapter, in the Bible authorized in the Church of England, and by the Bible authorised in the Church of Rome.

Question. Whether therfore hath ẏ Church of England or the Church of Rome, her departing frõ the doctrin of the Apostles, which is the foundation of the Church? Let these marks following testifie the truth of this generall ground.

The second Marke.

The true church of Christ teacheth that the visible church of God at Ierusalem amongst the Iewes, had her departing from the doctrine of the Prophets, at the comming of Christ our Saviour in his humanitye, as appeareth in the 15 chap. of S. Math. and many other places in the Bible, authorized in all Churches. And the true Church of Christe lykewise teacheth that S. Paule prophesied, that before the comming of Christ our Saviour in his glorie, that the visible Church of God amongest the Gentiles, should likewise haue had her departing from the doctrine of the Apostles and Prophets, and that there should be a man of sinne sitting in the temple of God, exalted aboue all that is called God, and that he should be reuealed, and that he should consume by the word of God, and by the brightnes of knowledge

ledge of Christe his comming in his glorie: and the same prophesie is to be sene in the Byble, authorised in the Churche of England, and in the Byble authorised in the Churche of Rome: in the 2. Thess. 2. chap. And this departing with the man of sinne, and with the reuelation of him, and likewyse his consuming by the power of the woord of God, and also his abolishing with the brightnes and knowledge of Christ Iesus our Sauiour his comming in his glorie. And the same is sene to the true Church of God, who haue a loone to the woorde of God, and therefore suffer for the testimonie therof as their brethren aforetime haue done, as is manifestly to be sene in the 6. chap. of the Reuelation of S. Iohn in the Bibles authorised in the Churche of England, and in the Bibles authorised in the Church of Rome.

But the counterfet Church of God notwithstãding that she doth authorise the doctrine of the Apostles & Prophetes as the visible Church of God at Ierusalem in olde time, gaue authoritie to the doctrine of the Prophets, and yet had their departing from the same doctrine of the Prophets. And euē in like maner as Ierusalem, so hath the counterfet Churche of God amongst vs Gentiles, her departing from the doctrine of the Apostles, as S. Paule prophesied. And secondlye she hath in her such a man of sin, sitting in the temple of God exalted aboue all that is called God: as S. Paule Prophesied, namely in receiuing Emperors and Kings to kisse his fete, and in setting his owne Image in the stony Temple, with three Crownes, and that Image which is made for the Image of God but with one Crowne: and in sitting in the peoples harts, with his ceremonies and traditions, exalted aboue the Commandements of God. And thirdly, the same man of sinne reuealed to the woorde, as S. Paule Prophesied. And fourthly the same man of sin in lyke manner doth consume by the power of the woorde of God, as S. Paule prophesied. And fiftly, the same man of sinne is dayly abolishing with the brightnes or knowledge of Christe our Sauiour, comming in his glorie as, S. Paule prophesied. Sixtlye, in like maner, the same man of sinne, his reuiuing was and is by the working of Sathā, with all power of sixtlye prietes

as

as S. Paule prophesied. And seuenthly, the same man of sin his comming was and is in like maner, with signes & lying wonders, namely with sweating & laughing Images, and with Images working miracles, and with the holy Mayde of Limster, and the holy Maide of Kent, and with all the lying signes and wonders in the Popes golden legend, which in the Popes church was taught to be aboue all other bokes as golde is aboue all other mettals, &c. And this is also as S. Paule prophesied. And thus fulfilling the scriptures in the euill parte, as did the Church of God at Ierusalem, who also fulfilled the scriptures in the euil parte, in condēning Christ our Sauiour with the wicked, and executing him amongest and with the wicked. And eightly, the same man of sin his comming was and is, with al the deceaueablenes of vnrighteousnes among them that perish, because they receiued not the loue of the word of God, that they might be saued. And therfore God shall send them strong delusion to beleeue lyes namely to beleeue as the learned Papistes teach the sacred word of God to be a dumb Iudge, and as a dead letter, like as Richard Bristow in his bok of motiues in his last motiue teacheth blasphemously, in calling the sacred Scriptures of God: the weake and false Castell of onely scripture, and yet contrary to the same, in his boke of 51 demaūds 34 demaūdes teacheth, the worde of God and Church of God, to haue vnity in doctrine. And ninthly the same man of sin shalbe abhorred of all them who are called by the gospel to obtain the glory of our Lord Iesus Christ, as S. Paule prophesied also in the same chap. And tenthly the same man of sin shalbe defaced, for that they that loue the worde of God, will stand fast, and keepe the instructions which they haue bēn taught by the worde of God, or the doctrine or Epistles of the holy Apostles, as in the 15. verse of the same Chap.

Quest. Whether therefore by these tokens & prophesie of the Apostle S. Paule, is the Church of England or the church of Rome, the counterfet Churche of Christe, which hath in her such a man of sinne?

The third Marke.

The true Church of Christ teacheth the word of God to

be liuely and mightie in operation, and sharper then anye two edged swoꝛd, and the same is taught in the authoꝛised Byble in the Church of England, & in the authoꝛised Byble in the church of Rome, in the 4. Chap. to the Ebrewes.

But the counterfet Churche of Chꝛist, teacheth that the woꝛde of God is but a dead letter, and therefoꝛe not liuely noꝛ mightie in operation to them that read it, contarye to the authoꝛised doctrine in their owne Church, in the 4. chapter to the Ebrewes.

Quest. Whether therfoꝛe hath the church of England oꝛ the church of Rome, her departing from the doctrine of the holy Apostles?

The 4 Marke.

The true church of Chꝛist, receiueth Chꝛist and his woꝛd to be their Judge in this day, as they be taught to do, in the 12 chap. of S. Iohn, in the doctrine authoꝛised in all churches

But the counterfet church of Chꝛiste calleth the sacred woꝛde of God, a dumbe Judge, which shal be therfoꝛe their Judge to condemnation at the last day, as is taught in their owne authoꝛised Byble. in the 12 chap. of S. Iohn, & so haue their own authoꝛised Bible against thē condemning them.

Quest Whether therfoꝛe is the church of England oꝛ the church of Rome, the condemned church, by the doctrine of the Apostles, authoꝛised in their owne churche?

The 5 Marke.

The true church of God, teacheth the woꝛde of God to be a Lanterne to mens fet, and a light to their paths, and that yong men should cleanse their waies, by rueling themselues after the woꝛde of God. And this is the authoꝛised doctrine of all churches of shepe and goates, Pꝛotestants & Papists as manifestly is to be seen in the 119. Psalme of the pꝛophet Dauid.

But the counterfet church of God, teacheth the woꝛd of God to be the weake and false castell of onely scripture: and that the people shoulde be bꝛought from the castell of holye scripture, and this Richard Bristowe Pꝛiest, teacheth in his authoꝛised booke of Motiues, the 48. motiue, contrary to the doctrine in the Byble authoꝛised in the church of Rooms, in

the.

the 119. Pſalme of the Prophet Dauid.

Queſt. Whether therefore is the church of England, or the church of Rome, the ſismatical church, ſtanding againſt the holy doctrine of Chriſt, his Prophets, and Apoſtles, authoriſed in their owne church.

The 6 Marke.

The true church of Chriſt at this day, as it was 1500. yáres paſt, doth teach the people to read, & to beléue Moſes and the Prophets, and by the doctrine therein contained, to know the true Prophets from the falſe Prophets, as in the 5 chap. of S. Iohn the 39 ver. and in the 2 of S. Peter, 1. chap. 19 ver. and thus doth continue in the Apoſtles doctrine, the 2 chap. of the Acts.

But the counterfet churche of Chriſt at this day hauing her departing from the Faith, as was propheſied by S. Paul doth teach the people newer doctrine to beléue, but not to read Moſes and the Prophets, and ſo the vnlearned papiſts beléue they can not tell what, contrarye to the doctrine of Chriſt in the 5 chap of S. Iohn 39 verſe, and contrary to the doctrine of S. Peter 2 Epiſt. 1. chap. 19 ver. and yet would be the ſucceſſor of S. Peter, notwithſtanding that they ſtand againſt the doctrine of S. Peter. as you ſhall finde in the bible authoriſed in their owne church.

An excellent argument.

The people muſt beleue they wot not what.

Queſt. Whether therefore is the church of England, or the church of Rome the true church of Chriſt?

The 7 Marke.

The true church of Chriſte tranſlateth into their mother tongue, the olde and newe Teſtament, which is the doctrine of Chriſt Jeſus, his Prophetes and Apoſtles, that the congregation may in their hartes and ſoules be witneſſes, that they preach the ſame doctrine vnto them and ſo obey and doo all that the Lord hath commaunded, as in Exodus 24. chap. 7. ver. and ſo knoweth it to be ouide doctrine, and not newe doctrine.

But the counterfet church of God, hath the holye Byble in a ſtraunge tongue, and neuer exhorteth the vnlearned to read and ſtudy the ſame, with S. Peter 2. Epiſtle 1. chap. 19 ver. and therefore the vnlearned know not whether they

teach new doctrine or olde doctrine, and likewise know not whether the Lord hath first commaunded that, that they doo commaund, that they may doo and obey all that the Lorde hath commaunded, and therefore do contrary to the 24. cha. of Exod. 7 verse, in the Bible authorised in their own church and in this sorte also stand against the authorised doctrine of their owne church.

Quest. Whether therfore hath the church of England, or the church of Rome best witnesses to be the auncient church of Christ.

The 8 Marke.

The true church of God doth read in their church, Moses the Prophetes, and Psalmes, and the doctrine of Christ, & his holy Apostles in their mother tongue, that both learned and unlearned men, women and children, may both be feard with the threatnings of God, and comforted with the promises of God, as is commaunded in the 31. chap. of Deut. 12, 13, 14. ver. and 4. chap. Coll. 16. ver.

But the counterfet church of Christ, who hath her departing from the doctrine of the Apostles and Prophets, when they read Moses, the Prophets, and the Psalmes, and the doctrin of Christ Jesus & his holy Apostles in their churches. All that be unlearned in the Latin tongue, both men women and children, in al their long mattins and masse, can neither be feared with the threatnings of God, nor comforted with the promises of God, and therfore do contrary to the doctrin of the Prophets, 31. chap of Deut. 12, 13, 14. ver. in the bible authorised in their owne church, and therefore their authorised Bible is to be followed, and their departing from the same, to be noted.

Here it may bee seen howe the papists make the word of God a dead letter while it neather feareth nor comforteth.

Quest. Whether therefore is the churche of England, or the churche of Rome, the edifying Churche of Christ?

The 9 Marke.

The true church of Christ, doth not onely put forth the holy scriptures in their mother tongue, but also maketh commentaries and expositions upon Iob, and upon the Psalmes and upon the Romains, and upon the Prophets, to lay men, women

women and children to read, and thereby to come to haue the true sence and vnderstanding of the same holy scriptures.

A Note worthy thenoting How vnreasonable ar the doings of the lerned Papists.

But the counterfet church of Christe dooth neither put forth the holy scriptures in their mother tongue, nor read it in their churches in their mother tongue, neither maketh comentaries nor printed expositions vpō Iob, vpon the Psalmes, nor vpon the Romains, &c. and yet condemne the people for not vnderstanding the holy scriptures.

Quest. Whether therefore, is there in the church of England reasonable men, and in the church of Rome vnreasonable men, yea, or no?

The 10 Marke.

A good vantie, a good antiquitie, & a good vniuersalitie, and a good succession, & good possession or consent.

The true church of Christ, doth commend with S. Paule 17. chap. of the Acts, those men and women in their congregation, who in cōtroversies in religion in the church of God, as at Ierusalem, do dayly search the scriptures, and beleeue and follow them, whether they be called Protestantes, or papists, Christians or Heretikes, who haue vnity with the doctrine of the scriptures, like as the old custome was 1500 yeares past, as appeareth in the 17. chap. of the Acts of the holy Apostles in the Bible, authorised in all churches.

But the counterfet church of Christ, willeth men & women in their congregations incontroversies in Religion, to loke who commonly be called catholicks, & to beleeue without doubt: therefore they be Catholicks, and therfore to receiue their doctrine, and this is the doctrine of Richard Bristow priest, authorised in the Popes church, in his booke of Motiues, who saith that S. Augustine was of his opinion. But what name soeuer he bare that teacheth the same, it is a new custome not agreing with S. Paule, whose authoritye ought to stand to be Iudge of all their preaching & writing, who haue preached and written since that time, & S. Augstin did write many hundred yere after S. Paule, & therfore the eldermen ought to bee made iudges ouer the yonger men: & the elder men to be followed in this olde custome: and the yonger men to be refused in this yonge custome, which is not agreing with the doctrine of the byble authorised in their owne Church as appeareth in their authorised Byble

in the 17. chap. of the Acts.

Question. Whether therefore hath the church of England or the church of Rome the greatest authority and antiquity in this custome?

The 11. Marke

The true church of Christ doth not binde men to the religion authorised in the cittie of Ierusalem, nor to the religion authorised vpon the mountaines of Samaria, and so neither to the religion authorised in the church of England, neither to that religion authorised in the church of Roome, as Christ our saiuour teacheth in the fourth chapter of S. Iohn the 21, 22, 23. verses. But that place, and these persones, who worship God in spirite and truth, and so continue in the Apostles doctrine. 2. chap. of the Acts, and 2. S. Peter 1. chap. 19 verse.

But the counterfet churche of God bindeth men to the religion authorised in Rome, to the place and to the person, but neuer to the religion persecuted in Rome, contrarye to the doctrine of Christ Iesus our Sauiour, in the 4. chap. of S. Iohn, and contrary to the 2. chap. of the Acts and 17. chs. of the acts, where the certaine marke to know the church is this: namely to continue in the Apostles doctrine. And this doctrin, the counterfet church do repugne aganst their own authorised byble.

The certayne marke to know the Christian Catholick Church.

Quest. Whether therefore hath the church of England, or the church of Rome vnitie with the doctrine of Iesus Christ. our saiuour?

The 12. Marke.

The true church of Christ doth onely regarde the doctrin of Christ, his Prophetes, and Apostles, and the succession of that doctrine, and possession of that doctrine, as is taught in the 8. chap of Esaiah. the Prophet, the 2. chapter of the Acts, and 7. chapter of the Acts. on the Bybles authorised in all churches.

But the counterfet Churche of Christe, with the bighe priestes, scribes and pharisies, in the visible churche of God at Ierusalem, doeth regarde and preferre the possession of the place, and the succession of bishops, and the person of the bishope,

The hye Priest of Rome, as

hope, whatsoeuer he teacheth, before the doctrine of Christe Iesus, his Apostles and prophetes, and so repugne the doctrine of their own authorised byble 8. chap. of Esaiah, 2. cap. of the Acts, and the 17. chap. of the Acts. &c. great an enimy to Christ as Cayphas.

Quest. Whether therefore hath the church of England or the church of Rome possession and succession with the auncient doctrine of Christ, his prophets and Apostles?

The 13. Marke.

The true churche of Christe is obedient to her husband Christe, and therefore according to his commandement doth minister the holye Sacrament of Baptisme onelye to men, women and children, according to the commandent of Christ Iesus our sauiour in the 16. chap of the Gospell of S. Mark 15, 16. verses.

But the counterfet church of Christ, who is disobedient to her husband Christ, doth accursedly ad to the cõmandement of Christe, and therefore doeth not onely baptise men, women and children, but also most sacriligiouslye and heretically, without the commaundement of Christ, doth baptise Shippes, and belles, who can neither beleeue nor be saued, and so doth ad to the doctrine, and diminish from the doctrin of Christ Iesus, for the which they are accursed heretikes as is to be seene, in their owne authorised byble, in the last chap of the Reuelation of S. John. Papists haueincurred the curs of god by presuming to ad their owne deuices to Christs institutiõ

Question. Whether therefore doeth the Churche of England or the churche of Roome, sacriligiously abuse the holy Sacrament of Christe, against their owne authorised doctrine?

The 14. Marke.

The true Church of Christ doeth delyuer the sacrament of the bodye and blood of Christ to men and women, onelye according to the institution of Christ our sauiour in the 22. chap. of S. Luke, 18, 19, 20, verses. And according to the most auncient tradition of S. Paule to the churche of God of Cor 1. Epistle. 11. chap. 26. ver. in the byble authorised in all churches, wherein is to be seene bothe the institution, of Christ, and the most auncient tradition of the church.

But the counterfet Church of Christe doth delyuer to the Laitie but the half sacrament contrary to the institutiō of Christ, and the most auncient tradition of the churche in the Apostles time, and furthermore moste sacrilegiously, dooth kepe their pretended sacrament in pixes and bores, to be eaten of mice and Rats, or to come to putrification by wormes breading in it, and after that to be burned, to the great offence and slaunder of our christian faith, amongst the heathen, where in trueth there can be no sacrament without a receiuer, for there is first a commandement geuen, Take and eat, and after that commeth the promise, to wit: This is my body. &c.

No meruel though papists be cruel to kill men seing they sticke not to burne their own Christ.

And this they do contrary to the institution of Christ our Sauiour, and the moste auncient tradition of the Church of God of Corinth, which is their own authorised doctrine: but the same notwithstanding they repugne, & so stand against the doctrine authorised in their owne church.

Quest. Whether therefore doth the church of England or the Churche of Rome sacrilegiously abuse the holye Sacraments of Christ and are Schismaticks in respect of their own doctrine.

The 15. Mark.

The true Churche of Christ, expoundeth the wordes of Christ in the 6. cap. of S. Iohn, To wit, My flesche is meat indeed, and my blood is drinke indeed, according to the exposition of Christ our Sauiour, to wit, my wordes are spirit and lyfe, then flesche profiteth nothing, it is the spirite that quickneth.

But the counterfet church of Christ, dooth expound these wordes of Christ in the 6. chap. of S. Iohn, contrary to the exposition of Christe our Sauiour, saying those wordes are not only spirit and life: but also literally and carnally to bee vnderstode.

Question. Whether therefore doeth the Churche of England or the churche of Roome teache the trewe doctrine of Christ?

The 16. Marke.

The true Chuche of Christe teacheth that the faithfull

Iewes

Iewes, hauing vnitye in doctrine with vs that bee faithfull Gentiles, did eate the bodye of Chriſte ſpirituallye, and did drinke the blode of Chriſte ſpirituallye, and ſo did eate the ſame ſpiritually, and drunke the ſame ſpirituall drinke, and drunk of the rock which followed them, which rock, was Chriſt Ieſus to come in his humanitye, euen as we againe drunk of the ſame rocke Chriſt, and lok for his comming in glorye: and thus the Iewes and gentiles be made one church and haue one doctrine: and ſo haue vnity in doctrine from all ſciſmatikes, as in the firſt Epiſtle of S. Paule to the Corrinthians chap. 10. in the Byble authorized in al the churches manifeſtly appeareth.

The vnitie of bothe Churches both Iews and Gentiles which proueth Papiſts to be Sciſmatickes.

But the counterfet church of Chriſte hauing no vnity in doctrine with the faithfull Iewes, therfore are out of the vnity of the church, teacheth therfore contrary doctrine, that only vnder the accidence of bread without the cup, the bodye and blode of Chriſte is carnally to be eaten. And the ſame contrary to the inſtitution of Chriſt our ſauiour, and traditions of the Apoſtles in the church of God at Corinth, in the which they repugne their owne authorized doctrine, written in their owne authorized Byble, in the 10. chap. of S. Paule to the Cor. and therefore be ſciſmatikes in reſpect of their owne authorized doctrine.

Queſt. Whether therefore hath the church of England or the church of Rome vnity in doctrine with the faithful Iewes in the churche of God, from the beginning of the world?

The 17. Marke.

The true church of Chriſte houldeth this principle, that who are commonly called Hereticks are true chriſtians, if they be called hereticks for the obeying of the doctrine of Ieſus Chriſte, his Prophets, and Apoſtles: as S. Paule was commonly called Hereticke of the church of God at Ieruſalē, as appeareth in the 24. chap. of the Acts. 14. verſe, in the Bybles authorized in all churches.

But the counterfait Church of Chriſt holdeth this principle that they who are commonly called Heretikes contrarie to their owne authorized doctrine in the 24. chap. of the Actes 14 verſe, and ſo are Sciſmatikes againſt their owne authorized

authorised doctrine.

Question. Whether therefore doth the churche of God in Englande, or the churche of Roome teache Scismaticall doctrine?

The 18. Marke.

The true churche of Christ teacheth the magistrats that to their power they suffer neither whore nor whoremonger to be in their kingdomes and congregations, as in the Prophets the 23. chapter of Deuteronomie 17. verse, in the Bible authorised in all Churches, and also in the 21. chapter of the Reuelation the 9. verse. But the counterfait Church of God, who hath hir departing from the doctrine of the prophets and Apostles, teacheth the Magistrates to permit in euerie Cittie a Stewes, as the Banke side was in the time of Papistry in the Cittie of London contrarie to their owne authorised doctrine in the Bible authorised in the Church of Rome, and so bee Scismatikes against their owne authorised doctrine, as in the 23. chapter of Deuteronomie the 17 verse manifestly is to bee seene, and also in the 21. chapter of the Reuelation 9. verse.

A great peece of the popes glory stan deth vpon mantaining of whoores.

Quest. Whether therefore is the Magistrats in the church of England or the Magistrates in the Church of Rome condemned of disobedience by the sacred word of God?

The 19. Marke.

The Kings and Princes in the true Church of Christ, doe knowe by the worde of God, and also by the Church of God in their owne kingdomes, all those who are excommunicate to be Heretikes, and so haue two knowne witnesses to ratifie their commendation.

But the Kinges and Princes in the counterfait Church of Christ, wante the vnitie of two such witnesses knowne to ratifie their commendation vpon Heretiks, and haue but the bare report of them who haue their departing from the doctrine of the Apostles, and haue possession of Rome, & succession of Bishops, euen as the high Priestes, Scribes, and Pharisees had possession of Jerusalem, and succession of Bishops, with the which Kings and Princes were then deceyued, because they did not looke to the possession of the doctrin

tow most certaine witnesses. to know hereticks

of

of Moyſes and the Prophets, euen as the king and princes, this day ar deceiued for not loking to the poſſeſſion and ſucceſſion of the doctrine of Chriſte Jeſus, his Prophetes and Apoſtles, and to that church whether in Ieruſalem, or in the mountaines of Samaria, that haue vnitie in that doctrine.

Queſt. Whether therefore if the biſhoppes, preachers, and Clergie in England would for their owen gaine, and eſtimation, excommunicat, multitudes of people and make them hereticks: or the Pope and his biſhopes and clargie, woulde for their owne gaine and eſtimation, excomunicate multitudes of people, and make them heretiks: which of them both were beſt able to deceiue the kings and princes, and therby obtaine gaine and eſtimation?

The 20. Mark.

The vnlearned Proteſtantes haue the woorde of God to beare witnes, that that is the Church of God, which they do beléeue to be the church of God, as the men & women of Berea had 15. hundreth yéres paſt, as in the Popes authoriſed byble is to be ſéene in the 17. chap. of the Acts.

But the vnlearned papiſts, haue but the witnes of men to beare witnes that to be the church of God, which they beléeue to be the church of God, the which men be not the eldeſt of them 140. yéres olde, where the woorde of God is aboue 4000. yéres olde, and therefore in a miſerable caſe are the papiſts who haue but the bare witnes of men, who wil ſpeak the beſt to kéepe themſelues in eſtimation. onely true and Good antiquity

Queſt. Whether therefore hath the vnlearned chriſtians called proteſtants, or the vnlearned papiſts, who woulde be called catholicks, beſt authority for the religion, and for the church which they do affirme to be the religiō and church of Chriſte?

The 21 Marke.

The vnlearned chriſtians called proteſtantes knowe by experience the ſacred ſcriptures of God to be true, for that they ſée as in the churche of God at Ieruſalem wherein was a ſmall number of the faithfull Iewes and a great number of of reprobat Iewes and falſe prophets: and euen ſo in like maner, there is in the churche of God amongeſt vs gentiles a

small number of faithfull christians, called Protestantes, & a great number of Apocriticall christians called protestans as in the parable in the 15. chap. of S. Mat. of the four sundry grounds, wherein the sæde of the woorde of God was sowen.

But the vnlearned papistes, haue no knowledge of the scriptures, whereby they might get experience to knowe how the scriptures be true, that if the church of Rome were the true church of God, they might also sée and know which were the true Prophets shall come in sheepes clothing, and which were the false Prophetes, that come in shapts clothing, and so know Iudas from S. Peter, and also know Aaron, S. Peter, and S. Paule, when they preach false doctrine and when they preach true doctrine.

Quest. Whether therfore is the vnlearned in the church of England, or the vnlearned in the church of Rome, by the woorde of God condemned of this dispysing of knowledge? to wit. They shall call me but I will not answer, They shall seeke mee earely but they shal not find mee, and that because they hated knowledge, and this is written in the byble authorised in all churches, in the 1. chap. of the Prouerbes of Salomon.

The 22. Mark.

The vnlearned Christians called protestants, haue two certaine witnesses for their prayers they make vnto God, namely the sacred scriptures of God, the doctrine of Christe Iesus, his prophets and Apostles: And the churche of God, who haue vnitye in doctrine, with the doctrine of Christe Iesus, his prophets and Apostles: and so know by these true witnesses, what prayers are acceptable vnto God, & what prayers are abhominable afore God, as in the 1 cap. of Esa. the prophet, and in the 6. chap. of S. Mathew in the Byble authorised in the church of England, and in the churche of Rome.

But the vnlearned Papists, haue no such witnesses, for the prayers they make vnto God, & therefore neuer knowe what prayers are acceptable vnto God, nor what prayers are abhominable afore God, and therefore when they pray

they babble as the heathen who thinke to be heard for their much babbling, and euen so do the papists, thinke themselues more holye, and to be better heard for saying ouer fyue Pater nosters, then for saying one pater noster, and this do the learned papists & vnlearned, when they pray in a tongue they vnderstand not, wich is Latin, the vnlearned thinke to be heard before their often saying ouer the Pater noster. &c, and therefore thinke to be heard for their much babling, euē as the heathen.

Quest. Whether therefore is the threatning in the 29. chap. of the Prouerbs of Salomon the 1. ver. fulfilled vpon the church of England, or vpon the church of Rome, to wit: They that turne their eares from hearing of the lawe: their prayers are abhominable.

The 23. Marke.

The vnlearned Christians called protestantes, haue also two witnesses, for the almes of charitie which they do giue to know the same to be acceptable vnto God. And to know the almes which is giuen by the papists and heathen, to be abhominable before God, namelye the sacred scriptures of God, and the church of God, who haue vnity in doctrin with the word of God, and so doth continue in the Apostles doctrine. as in the 2. chap. of the acts.

But the learned and vnlearned papists giue their almes with the pharisies, which went vp into the temple then the publican, and do not see, nor know, regard or consider, how the Lord Iesus accepteth two mites, before thousands of golde or siluer giuen, and do not know and consider howe the Lord of his free liberalitie doth reward them with a penny that came at the eleuenth houre, and those that haue carried the burden all the heat of the day, and there are the pharisies papists, and heathen, murmuring at the Lordes liberalitie, and thus they are deceiued for know not the scriptures, nor the power of God.

Quest. Whether therefore is the vnlearned of the church of England, or the church of Rome, more idolatrous

The 24. Marke.

The true Churche of God teacheth the vnlearned christians, called protestants, to giue men, women, and children who are the liuing Images of God: gounes, coles and candels, egges, pinnes, nutes, corne, money, &c. to serue their necessities, and that if they do not the same, or at the least, haue a desire to do it according to their ability, and then acknowledge their righteousnes spotted like a filthie clout e, and then flye to the mercies of God in Christe, otherwise it will be their condemnation in the last day: and this the true church of God, doth not only teach, but the sacred scriptures of God, authorised in all churches, teacheth the same doctrin also, and so haue vnitie in doctrine, the woorde of God and church one with another.

A most certayn marke to knowe the papists to be Idolaters.

But the counterfet Church of God, doth teach to giue to dead Images, blocks, stocks, and stones, that be mistermed to be the Images of God, Christ and his saints: gounes, coles and candles, egges, pinnes, nuts, corne, money, &c. and that when men, women, and children, that bee the liuing Images of God, haue nede of the same, and want frise gouns and canuas shirtes: yet those dead blocks, stones, & stocks must haue golden cotes, Iewels and candles. &c.

Quest. Whether therfore is the church of England or the church of Rome the true church of Christe?

The 25. Marke.

The true churche of Christ is outwarde to the eye, in the birth like a stable, in elder yeeres, like a shyp, a house, a barne, where is corne and chaffe: and lyke a wildernes, and in danger of all vncleane and ranenous beastes to bee persecuted. But the counterfet church of Christ, is like the Synagog at Ierusalem, which the Iewes and papistes would set vp againe; and not so subiect to persecution.

Quest. Whether therefore is the church of England, or the Churche of Rome the true church of Christe?

The 26. Marke.

The true church of Christ beareth and vseth that is par taineth vnto it with out wrangling, wrathe, or diuision to the doctrine of Christ, & his Apostles & prophets as it is written in Esaiah,

Eſaiah. 10. capter of S. Mat. But the counterfet church of Chriſt bindeth and loſeth, for money and money worth.

Queſt. Whether therefore doth the Church of England or the church of Rome ſell the giftes of the holy Ghoſt?

The 27. Marke.

The true church of Chriſt for theſe cauſes will take no monie for pardoning ſinnes: the one is for that they be commaunded as they receiue freely to giue freely: the ſecond is, for that the frailtie of men is ſuch, that ſinning daily, requireth daily forgiuenes, and therefore the money giuen one day ſhould be in paine the next day: and the thirde is, for that men ſhould not truſt more in giuing their money then in the mercie of God in Chriſt, which bringeth repentance and amendment of life: But the counterfet church of Chriſt are commaunded, as they receiue freely to giue freely, but they do it not. Secondly, they take money of them for pardon of their ſinnes, that daily ſinne againe, and ſo giue their money for naught, as in the 13. chapter of Ezekiel the Prophet. And thirdly, hauing giuen their money for the Popes pardon, they truſt more in the money they haue giuen, than in the merits of Chriſt which bringeth repentance & amendment of life.

The learned Papiſts ſhall neuer bee able with all their ſophiſtry to ſhifte themſelues from this truth.

Queſt. Whether therefore is Simon Magus dwelling in the church of England or in the church of Rome?

The anſwer of Richard Briſtow Prieſt and Licenciat in Diuinitie, to all the accuſations of this Chriſtian vnlearned in the firſt Proclamation of Outlawrie, as appeareth in his Booke of fifty one demaunds, the 34. demaund.

The firſt Diuiſion.

Inſomuch that they haue ſuffered of late an vnlearned Chriſtian (as he is called) to ſet out in print a vain libel &c.

The Replie.

Whether the learned in the true church of God in England, do ſtriue, according to the doctrine of the holy Apoſtles, and to haue doubt with the word of God in ſuffering a Chriſtian vnlearned to giue reaſons of his faith againſt heretikes, and

if the woꝛd of God might bee made Judge of this question, Richard Bristow will be confuted. Foꝛ the authoꝛised Byble in the true Church of God in England, and the authoꝛised Bibles in the Popes church, in his Bible in Latin pꝛinted in Antwarp with pꝛiuiledge 1569. in the house of Christopher Plantine with pꝛiuiledge, pꝛoueth the sufferance of a Chꝛistian vnlearned to giue reasons of his faith to al men to be good and alowable.

The word of the authorised Bible in the true Church of God in England, in the first of S. *Peter*, chap. 3. verse 15.

Be ready alwaies to giue an answere to euery man that asketh you a reason of the hope that is in you, and that with meekenesse and reuerence.

And the like words in the Popes authorised Bible in the same first of Saint *Peter* chapter 3. verse 15.

Parati semper ad satisfactionem omni poscenti vos rationem de ea quæ in vobis est spe, sed cum modestia & timore.

And therfoꝛe this sufferance is alowable and Catholick, and Richard Bristow in finding fault with the same, is manifestly sẽn to bẽ no Catholike Pꝛiest, foꝛ that he complaineth of the allowed doctrine of the Catholike church of Christ and Gotes, I meane Pꝛotestants and Papists, and therfoꝛe Richard Bristow hath erred, & the Popes Church hath erred in giuing authoꝛitie to his booke with this eꝛꝛoꝛ in it.

And where he calleth it a vaine Libel without shewing any vaine matter in it, I may you let me obtaine of you to haue his opinion of no valure, because he sheweth no matter of valure.

The Diuision of Richard Bristow.

He compareth and opposeth against the authoꝛitie of the Church of God, the authoꝛitie of the woꝛd of God, as though the woꝛd of God and the church of God were one against the other, it being yet so plaine in Scripture that as the father hath obeis Sonne, so doth he beare him to the house and to his church.

Publicanus: If he will not heare the Church, do thou vse him (as the Iewe did) an Heathen and a Publican.

The Replie.

Whether the true Church of God commaund to bee done that the woꝛd of God commaundeth to be done: and whether the true church of God foꝛbiddeth to be done, that the woꝛd of God foꝛbiddeth to be done, and in this soꝛt haue vnitie in doctrine.

If this be made a question: it shalbe found that the learned in the Church of God in England, teach the woꝛde of God and Church of God to haue vnitie in doctrine. And Richard Bristowe Pꝛæst and Licenciate in Diuinitie in the Popes church, teacheth vs (as afoꝛe remembꝛed) the woꝛde of God and the church of God to haue vnity in doctrine. And my selfe a Chꝛistian vnlearned beleeue their doctrine to bee true, because they haue the woꝛd of God to witnes the same as is afoꝛe pꝛotied by Richard Bristow pꝛæst. And therfoꝛe if in my foꝛmer wꝛitings can be pꝛoued that I haue affirmed the woꝛd of God & church of God not to haue vnitie in doctrin: I wil recant the same. But vntil the same be shewed by R. Bristow pꝛæst, I requeſt he may be taken foꝛ a slanderer.

The 3. Diuision of *Richard Bristow.*

And yet this fellowe trusteth so much in his owne folly, that he is bolde to pꝛouoke all Papists to aunswer his childishnes, oꝛ els they must be accounted (saith he) no lesse then murderers.

The Replie.

Whether it be folly to require a reason to be giuen of him that daily doth study howe to pꝛocure pꝛinces to foꝛfaite a mans goods, & annuall rent to be taken from him, wherefoꝛe he doth the same: and whether that be not iust cause to chalenge them to be murderers that daily do the same, and yet being sir yeares together requiꝛed to answers, and yet will make no answer: & if this should be made a question to R. Bristow & the learned Papists, I marueill what they would answer: that they should not be accounted murderers, when the bloudshedde of innocent Christians that haue bene put to death in England and Fraunce &c. be remembꝛed.

The

The 4. Diuision of *Richard Bristow*.

It were good for him poore man that he had no more pride then learning.

The Replie.

Whether a Christian writing reasons of his faith, wherfore hee taketh himselfe a member of the church of GOD in England, which I take to be as the church of God at Philadelphia in the 3. chapter of the Reuelation of Saint Iohn, and to refuse the Pope and his church, which I knowe to be as the church of the Laoditians in the thirde chapter of the Reuelation of Saint Iohn, for that the Popes church hauing like pride and estimation of it selfe as had the church of the Laoditians (and writing no name to be known by) whether with any Christian heart this can be iudged to rise out of pride, sith a man can tell no wayes how to wryte more humbly: Againe, whether this is not rather to be iudged pride, to write publikely, first a mans Christian name, and secondly his Surname, and thirdly with the highest Title a man is able to set downe: to wit, by Richard Bristow priest Licenciat in Diuinitie: And if this should come to a Quest to be examined who is guilty of pride, I thinke Richard Bristow Priest would bee found guiltie, notwithstanding that his booke is authorised by the Popes church.

The 5. Diuision of *Richard Bristow*.

My best counsaile to him for his saluation is that he read humbly these Demaunds.

The Replie.

Whether hauing reade ouer your Demaunds (Maister Bristow) as humbly as I can, and hauing shewed you afore, and now what moueth mee to dissent from your opinions, and you making no aunswere to the same: whether I say, the same is not good cause for mée to stande in that Religion I professe with the church of God in England. And againe, whether the same doth not shew you either to want abilitie to answere, or charitie to teach them who you thinke to bee deceiued, and therefore you may bee learned, but not Christianly learned.

The

And loke whether any of his great Maiſters will aunſwere them.

The Replie.

Whether you giue not iuſt occaſion to the learned of the church of God in England not to aunſwere your cunning Bookes, for that your ſelfe being charged by a Chriſtian vnlearned, to haue ſet down doctrine in your book of Motiues. in your laſt Motiue againſt Chriſt Jeſus our onely Sauiour, his holy Prophets and Apoſtles, in not onely blaſphemouſly like an Atheiſt, calling the holy Scriptures of God, to wit, The weake and falſe Caſtle of onely Scripture. But alſo exhorting the vnlearned Papiſtes to bring the vnlearned Chriſtians from the holy Scriptures in theſe wordes, To wit.

The 48. Motiue.

And that they knowe themſelues full well, flieing therefore euermore from them all to their weake & falſe caſtle of onely Scripture. But you muſt ſtil labour to get them (and if you can with their conſent) out of that caſtle into the plain field aforeſaid.

And here you ſee howe Richard Briſtow Prieſt is guilty of that wherewith he ſlaundereth the chriſtian vnlearned afore remembred in the ſecond Diuiſion, for that hee would make the word of God and church of God to diſagree in doctrine, and therefore is a Sciſmatike in reſpect of his owne doctrine, to be ſeene in the ſecond Diuiſion.

Likewiſe your ſelfe Maiſter Briſtowe, and the learned Papiſts in the firſt Proclamation of Outlawry, were charged to be Outlawes, for hauing Religion amongſt you, againſt the lawe of God, and the lawe of nature: And the yeare 1576, in the ſecond Proclamation of Outlawry ſette downe againe: And this fourth yeare 1579. ſette downe againe: And to the ſame I require your aunſwere, that you may make the truth of God, or the errour or folly (as you learne it) of this chriſtian vnlearned to appeare, and therefore heare againe I ſet downe the Argument.

The Principle.

Whosoeuer teacheth and maintaineth religion against the law of God, and the law of nature, be outlawes.

The Consequent.

But the Pope and popish Bishops &c. teach that the inuented Images of God &c. do instruct contrary to the lawe of God in the 4. of Deuteronomie, in their owne authorised Bible, and in the first chapter to the Romans, & daily experience teacheth, that they teach the people to giue golden cotes, Iewels, and candles &c. to the counterfet Images of God, of Christ, & his Saintes, which the true and liuing Images of God, of Christ and his Saints do lacke and stande in need of, and the same is against the law of nature.

* Probatum this 10. yeres & more by the traitrous attempts against our Souereigne Ladie the Queens maiesty, whom God long preserue.

Conclusion.

And therefore the Pope and popish Bishops may rightly be tearmed Outlawes.

*Likewise you were charged by the Christian vnlearned that in your 15. Notine you affirmed and taught for catholike doctrine, the Rebels in the North to bee holy Martirs, being ranke Traitors, drawing out their swordes against their own naturall Prince, vnder whom they liued in great peace and tranquilitie, without daunger of the losse of the blod of one of their fingers for Religion. And the learned in the Church of God in England neuer affirmed nor taught the like doctrine of Wiat and his complices which rose vp in the dayes of Quene Marie, and therefore the learned Papistes maintaine Rebels, but not the learned Christians in England called Protestants, & to this likewise you make no answere.

The murder of the french K. being of your owne religion.

The murder of the prince of Orenge.

The great Massactes An. 1572. & since.

The mercie of our souereigne Lady in sending a number of you ouer in ships into Fraunce.

Silence or burning of men at your best answers

And therefore when you leaue the weightie pointes vnanswered, which if all the rest of the doctrine in your Bokes were sound doctrine, yet in these respectes your Bokes deserue to be burned. Whether therefore do you not giue iust occasion to the learned in the church of England, not to answere your detestable heretical and traiterous Bokes: no cause haue they therefore to answer any more of the bokes of your Rabbins, vntil you haue by your answers conuerted or confuted this Christian vnlearned.

The

The 7. Diuision.

And if after this his stomache serue him.

The reply.

Whether my stomache may serue me to write this yere againe, that of you being a preist, and licentiat in diuinity, can get no other answer then afore remembred, if this should be a question, and the same well decided: I thinke it should make you to blush, except your face be made like a Visor.

The 8. Diuision.

Let him set out his lybell more orderly.

The Replie.

Whether in the dayes of Quene Mary the Christians vnlearned, answering to the accusations of the learned, the same their answeres were not accounted orderlye enoughe to condemne them to the fire, although they answered not in scole figures. Likewise whether the bokes and billes caused to be printed would not be accounted orderlyenough written to condemne the Christian vnlearned to the fire, if you had as muche power ouer him, as you haue will to do it.

Lykewise wherefore *R.* Bristow doth not set down what parte is vnorderly written, that can not be vnderstode: but R. Bristow preist hath said it, and therefore of necessitye it must be don, for it is impossible but that if R. Bristow haue said it, or a morrow masse preist: of necessity it must nedes be done. And yet S. Iohn coulde but baptise with water, and Iesus Christ with the holy ghost, but euerye morrowe masse Preist, would be counted of higher authority thē S. Iohn Baptist. For sham leaue your Pharasaical pride.

The 9. diuision.

With his Name.

The reply.

Whether in the dayes of Quene Mary, in the examination of the vnlearned Christians, (I say) whether his name were S. Paule the Apostle, or S. Peter the Apostle, or what name so euer the accused christiā had, whether you condemned the Christian for the doctrine: or for the name. And you did it then for the doctrine.

And therefore why should you desire the name of the Christian vnlearned, except it bee in this consideration, that in your bookes you might accuse him of pride, or lay waite to murder him, as the Papists procured one brother to murder another, namely Diatus, and doth the like daily.

The 10. Division.

And with approbation of their Rabbins.

The Replie.

Whether in the dayes of Queene Marie, when the vnlearned Christians were condemned, whether (I saye) your Rabbins made any stay of condemnation vntill the doctrine they believed had approbatiõ of their Rabbins, as you terme them, and if you answere truely, you must say your Rabbins did not stay, and therefore much lesse ought you to stay your answere.

The 11. Division.

And with Priuiledge.

The Replie.

Whether it be not sufficient priuilege for their writings who Richard Bristow Priest &c. tearmeth in his Booke of 51 Demaunds in the first Demaund, to wit: To the saluation of my deare deceiued country-men, that your deare deceiued country-men (as you tearme them) writing Bils and bokes eight yeares one after another euen as this yeare, and the Bils and Bokes shewing in the ende where they were printed in these words, to wit: Imprinted at London at the long shoppe adioyning vnto S. Mildreds Church in the Poultrie by Iohn Allde, 1576. and likewise suffered to be bought and solde openly, and to bee read without imprisonment, or confiscation of life or goods, whether they be not sufficient Priuileges for Bookes written by a Christian vnlearned, and whether therefore this be not as the rest, a famed cause to keepe you from answering, vntill you might answer and burne the person with the answere, and therefore make burning your best answers for your deare deceiued countrimen (as you tearme them).

The 12. Division.

That we labour not in vaine.

The

The reply.

Whether your countrimen be ſo dære vnto you as you pretend, that lay for your excuſe that you ſhoulde labour in vaine except &c. And yet your countrymen writing ſimplye and plainly thoſe grounds which cauſed him diſſent frō your opinions, and yet for all this can get no anſwere, & ſo Maiſter Richard Briſtow maketh more of his labour then of the ſoules of men, but euerye wiſe man maye ſæ, that this is not the fore that kæpeth you from writing & Printing your anſwer.

The 13. diuiſion.

And with the grace of God, &c.

The replye.

Whether Richard Briſtow writing, to wit, with the grace of God, and yet leauing a chriſtian vnlearned, vnanſwered, and witches, ſorcerers, and coniurers, calling vpon the ſacred name of God, and vpon the name of the deuil, and likewiſe the common order of the papiſtes, in condemning the chriſtians to death, with In nomine Domini, Amen: to ſay In the name of the Lord, Amen. And likewiſe an Ypocrite, meaning to conceale the trueth, the better to deceiue other, ſaith with the grace of God, ſo that it is growen in a common prouerb, to wit: In nomine Domini incipit omne malum, whether (I ſay) Richard Briſtow be in the predicamēt afore remembred, that will aunſwere to no accuſation of this chriſtian vnlearned, laid againſt him.

The 14. Diuiſion.

We ſhall quickly ſæ it anſwered, &c.

The reply.

Whether Richard Briſtow Prieſt being accuſed of ſundry hereſies, as appeareth in the 6. diuiſion, and euery yere for three yeres after being written vnto, and requyred to make anſwer, yet to this day can make no anſwer: Whether the ſame be not quickly anſwered.

The 15. diuiſion.

As vnworthy as it is.

The reply.

Whether Richard Briſtow his words, to wit, an vnwor-

thie, as it is. Or whether R. Bristow priest, having showed some vnworthy matter in the booke, had beene planest dealing.

Conclusion.

And this for conclusion gentle Reader thou maist plainly in these woords (put forth by R. Bristowe priest) manifestly see how subtile, how crafty, is the deferred answer of R. Bristow priest, and as he tearmeth him selfe Licentiat in diuinity, who findeth faulte with the christian vnlearned, & yet doth neither showe, wherein the christian vnlearned is to be blamed: neither yet maketh answer to those thinges whereof he is accused.

Two Propositions or assertions, put foorth in the end, wherein may be seene, what is Catholick doctrin, and on the contrarye what is Scismaticall, and hereticall doctrin.

That is catholick doctrine, that is taught by Christ Iesus, his Prophets and apostles, with the which doctrin the learned and vnlearned Protestants and papists, haue vnity, yea although one of the had but vnity with the same doctrine: as for Example.

Christ Iesus in the institution of the Sacrament of S. Paule in his tradition, in deliuering the Sacrament, taught the sacramentall bread, to be the body of Christ, & the sacramentall wine, to be the blode of Christ. And the learned Protestantes teache the same: And the learned Papistes teache the same: But yet although one of them did but teache the same, yet the same were Catholike doctrine, because the same hath vnitye with Christe Iesus, his prophets, and Apostles. And therefore is Catholicke doctrine.

¶ The second proposition, or Assertion, wherein may be seene what is scismaticall, and hereticall doctrine.

That is scismaticall and hereticall doctrine by whome so euer the same is taught that hathe not vnitie with the doctrine of Christ Iesus his Prophets and Apostles.

Example.

Example,

The Pope &c. teacheth the ſacramentall bread to bee the blode of Chriſt, and the ſacramental wine to be the body of Chriſt, which is contrary to the inſtitution of Chriſte, and tradition of the holy Apoſtle, to the Churche of God of Corinth, and contrary to the doctrine of the learned proteſtants.

And therefore the ſame doctrine is not Catholicke, but ſciſmaticall, and hereticall doctrine. And this you ſe howe the ſciſmaticall and hereticall doctrine, of the Pope and his clergy, is the cauſe of all the bloodſhed in Chriſtendome.

FINIS.

¶ Foure reaſons that moueth the Chriſtian *vnlearned, to gine more thanks to God for his holy word, then for this earthly lyfe.*

The Firſt.

FOr that in the ſpace of fiftie yeares and od, I haue lined in the worlde, and haue had breath in common, with infinit other creatures, I haue ſeene and heard of ſuch infinte number of thouſandes of learned, and vnlearned Papiſtes become Proteſtantes, and ſo many learned, and vnlearned Proteſtants, become papiſts: and againe ſuch an infinit nũber of learned, and vnlearned papiſts and Proteſtantes become Atheiſts and Epicures, and libertines, that if the ſtabiltye of the doctrine of the holy worde, in authoritye in the Church at Ieruſalem, I meane the ould Teſtament, and the ſtability of the doctrine of the ſacred woorde of God, in authoritie of the church of God amonſt the gentils, I mean the ould and new Teſtament, had not eſtabliſhed me in the religion of Jeſus Chriſt: I ſhoulde haue bene (as the wanes of the ſeas) caried about with euery winde of doctrine, as the vngodly were caried, as doth appere by the doctrine of Iames, and the doctrine of Saint Peter, and Saint Paule, and therefore for the ſtability of my Faith: I haue more thanks to gine to God for his holy word, then for this erthlye lyfe.

Atheaſts perſecute proteſtãs forſtriuig againſt ſin

Papiſts perſecutes Proteſtãs forbinde-ring the ſale of the merites of their good wor-kes.

The Second.

For that when I consider what my bodye was before it had being, and to what end it hath lyfe, moving, and being, and what my body is, in the time it hath being. & what my body shall come vnto after this being, the same causeth mee to giue a more thankes to God, for the sacred worde of God authorised in his church both of Iewes and Gentiles, more than for this earthly life.

The Third.

For that when I consider all those prophets prophesying so many thousand yeares past of the comming of Christ Iesus, & the sacrifice of the Lambe prefiguring the true Lambe Christ, which these fiftene hundred yeares had bene preached amongst vs Gentiles, and his prefigured preasthode in Aaron fulfilled in Christ, the same maketh the doctrine of the word of God also more deare vnto me then my life.

The Fourth.

For that I see death raunging euery where in this deade world as well in Kinges palaces as in poore cottages, and no helpe against the same any wayes to be procured: by the which absolute necessitie God calleth all men to the doctrine of his word authorised in his church of Iewes and Gentiles or else to remaine without help and comfort euen with the vngodly, who haue their dayes consumed in vanitie, and so delight in vanitie, and followe lyes, and therefore I haue more thankes to giue vnto God for his sacred word than for my life.

(*.*)

The

¶ *The great difference betweene the generat who are but borne of the flesh of their earthly parents: And the regenerat, who are newe begotten by the worde of God, and new borne by the spirite of Christ Iesus.*

1. The generat feare not to do wrong. } *1 Thess. chap. 4 verse. 6. 7. 8.*
1. The Regenerat feare to do wrong. }

2. The generat be baptised but cannot be saued. } *Rom. Chap. 2. ver. 26. 27. 28 29.*
2. The Regenerat in hearte, but desiring to be baptised through Iesus Christe, cannot be deceiued. }

3. The generat be but in the Churche of God, } *Mat. chap. 13. ver. 24, 25, 26, 27, 28, 29, 30.*
3. The Regenerate be of the Churche of God. }

4. The generat haue their praiers granted, and denied to their plague. } *Mat. 27. 25.*
4 The Regenerat haue their prayers graunted, and denyed to their blessings. } *Psal. 1 ver. 3. 2. Cor. 12. chap. ver 7, 8, &c.*

5. The generat dise the worde of God but for a scorne.
5. The Regenerat tremble at the word of God.

6. The generat haue, or had mortall Parents, to help them, and hurt them for a time.

6. The Regenerat haue not onely as much as the generat, but also through Iesus Christ, an heauenly parent, or Father, who is perfectiue able to helpe them, and perfectly able to hurt them, before they were borne, since they were borne, and after they be dead.

7. The generat in minde serue the law of sinne, & therefore die suddenly for they liue vnpprouided, or els they die for some wicked act: for they haue no care to obey the commandements of God. Or els they die in their sinnes, and so dispaire of the goodnes and mercies of God, and destroy them selues.

7. The Regenerat in minde serue the lawe of God, and they cannot die sodenlye, for they liue prouided: neither dye for any wickednes, for they labour to keepe the commandements of Almightie God, reuealed in his word: neither can they die in their sinne, by disparing of the godnes or mercy of God, for they trust only to be saued by the death of Jesus Christ, having that Faith that worketh through loue, and so agreed by lerned protestants, and learned papistes, as apereth by the Rhemes testamẽt, answred by doctor Fulke.

Experience proueth this to be true, according to the word of God.

The Popes pryde maintained, by the Iesuit Priestes, against Christ Iesus our Sauiour his humilitye.

1. Christ Jesus our onely Sauiour was borne in a stable.

But the Pope must be borne on foure mens shoulders.

2 Christe Jesus washed his Apostles fete.

But the Pope must haue his fete kist.

3. Christe Jesus was persecuted for speaking against the traditions and vnwritten verities of the Jewes, which was the church of God, at the birth of Christ

And the Pope persecuteth Christ in his members, that speake against his traditions and vnwritten verities.

4. Christ Jesus himselfe, and also his seruant S. Paul went to Jerusalem, knowing they should suffer for the doctrine of Jesus Christ our alone Sauiour.

But the Pope kepes Rome and Italy for his kingdom, knowing he should suffer that the Jesuits do suffer in other kingdomes, for maintaining his earthlye kingdome, and hires for money & Pardons, the Jesuit Priests to suffer for him, as though they suffred for Jesus Christ.

5. Christ Jesus teacheth his kingdome not to be of this world.

But

But the
the Jesuit
6. O
they
But
it is set d
Cardinals &c.

Ex

¶ Two verses for t
Creede, principally for the three last Articles,
against Atheists & Epicures of
no religion.

The Forgiuenes of sinnes,
The Resurrection of the body, and
the lyfe euerlasting.

He that doth trust in earthly lyfe,
experience proues a fole:
He that doeth trust in earthly death,
his lusts his wits doth cole.
But he that trusts in Gods promise,
set downe in poſtles Crede:
When death shall take away his lyfe,
to feare he hath no nede.
Exitus acta probat.

[illegible]
[illegible] for thy graue.
[illegible] death,
[illegible] can not kepe his breath,
[illegible] he makes to him selfe,
[illegible] tues for shadow, and loseth goale, alas poze foolishe Elfe,
4 To stay in earth he hopes he shall, or after death sure rest,
Regards not God that made him liue, a time in earth his guest.
5 When he comis home in much worse sort, then before he was beyn
He thinks no boast reconing will take, how he hath time out worne.
6 How vnstaid his life doth stand, nor neighbors soden day,
Muth he is safe and sure to liue, thus still the fole doth play.
7 Time after death which hath no end, for that doth not accounte,
The threatning of the word of God, he casts them all aside.
8 That promised in word of God, all men daply finde true,
His threatning likewise all men see, on Gentile and on Iew.
9 The works of Gods word, church mis spirits, do prone he hath an
which yet leud deeds he doth deny, will heed his enples con[illegible] (holt:
10 If [illegible]s be Gods Iewgys, and traitors deserue to death,
what [illegible] will God to traitors giue, § take our princes breath

Sicut aliquid meruere,
Lethum non euasit finit.
Exitus acta probat.

FINIS.

To the Seminarye

Priests lately come ouer, some like Gentlemen, some like Marchants, some like seruing-men, and some like maymed Soldiors: who in wordes speake like Angelles of light, but are Angelles of darkenes, and so framed in this small pamphlet,

who are ryte to be sleeped against any vnlearned Protestant, before they haue answered and confuted the Author heerof.

Which being printed more then xx. yeeres past, and to this day not answered by *Richard Bristow* Priest (notwithstanding he was spoken vnto and required to answer) nor answered by any other: And the same proueth the wordes of Christ Iesus our only Sauiour to be true, which are vnder written.

Luke. xxi. 15.

For I will giue you a mouth, and wisdome, where against all your aduersaries shall not be able to speake, nor resist.

Consider also the truth heerof by the state of the Iewes this xv. C. yeeres, like to the decaye of Papistrie: for like as by the *Comming of Christ Iesus suffering in his humanity, the* Iewes *and their traditions were ouerthrowne: so my thenketh and neuer comming of Christ Iesus in his glory, the* pope *the man of sinne his traditions shall more and more decaye, abolish, and consume.*

2. Thess. 2.

And in the ending is added this yere a shorte note of the great difference betweene the generat. and the regenerat.

All proued true in experience, and by the woorde of God

The title of the Pamphet Printed more then ten yeeres past to this yeere. 1592.

¶ The sixt New-yeres gift, and the fourth Proclamacion of Outlawrye &c. against *the silence of* Richard Bristowe priest, *and all* other learned Papists, in England or elle where.

And this yere a request made vnto them, to giue better markes to knowe the true Church of Christ then these xxvii. markes put foorth by a Christian vnlearned, and if they can, this Author will receiue them. And in this small Pamphlet is further set downe this yeere 1579. a replye to the deformed answer set down by *Richard Bristow* Priest, in his booke of 51. demaundes, 54. demaunds: where he promiseth to aunswer this Christian vnlearned, With 4. reasons giuen, wherefore the doctrine of the worode of God, ought to be more deere vnto man, then this earthly lyfe.

The Epistle to the Reader.

GEntle reader, I pray thee read this little Paphlet, put foorth by a Christian vnlearned. And if thou haste the booke of *Richard bristow* Priest, of 51 demaunds, read the same also, and then consider of both the bookes in the which the trueth may sooneste appeare to thine eies, which is the true Church of God, & which is the counterfet Church of God; and lykewise which booke will sooneste bring peace amongst men: and which booke will bring men to moste good woorkes allowed of God: & which booke being followed, wil bring most comforte to the conscience in life and death: And the Lord Iesus graunt thee and mee his holye spirit rightly to iudge of the same to his glorie, and our Salvation. *Amen.*

The Proclacions of Outlawry, in this Figure set downe at the beginning, to prouoke them to replye.

The first.
Ri, Bristowe priest, and the learned Papists looke for a day, when they may answer and burne together.

The second.
And so appeareth, they put more trust in burning the vnlearned, then in answering the vnlearned.

The third.
Wherefore this is the fourth Proclamacion of Outlawry, against Ri. Bristowe and all learned Papists & the next yeere looke for the execution.

The fourth.
Because you dare still burne the vnlearned Christians & dare not answer the vnlearned Christiãs, for that you

not they maintaine no other religion then the doctrine of Christ Iesus, his Pro-

Markes, how a man may know the true Church of Christe, collected by a Christian vnlearned.

¶ The first Marke which is the *Foundation*.

The true Church of Christ is knowen by continuing in the Apostels doctrin as is taught in all Churches, in the second chapter of the Acts of the holy Apostles by the Church of England, and by the Church of Rome.

And the counterfet Church of Christ is knowen by the departing from the Apostles doctrine, as is taught in all Churches, in the secõd Epistle of S. Paule to the Thessalonians the 2 chapter, in the Bible authorized in the Church of England, and by the Bible authorized in the Church of Rome.

Question. Whether therefore hath ỹ Church of England or the Church of Rome, her departing frõ the doctrin of the Apostles, which is the foundation of the Church? Let these marks following testifie the trueth of this generall ground.

The second Marke.

The true church of Christ teacheth that the visible church of God at Ierusalem amongst the Iewes, had her departing from the doctrine of the Prophets, at the comming of Christ our Saviour in his humanity: as appeareth in the 23 chap. of S. Math. and many other places in the Bible, authorized in all Churches. And the true Church of Christe likewise teacheth that S. Paule prophesied, that before the comming of Christ our Saviour in his glorie, that the visible Church of God amongst the Gentiles, should likewise have had her departing from the doctrine of the Apostles and Prophets, and that there should be a man of sinne sitting in the temple of God, exalted aboue all that is called God, and that he should be revealed, and that he should continue by the sword of Satan: and ỹ he should abide with the brightnes of his

ledge of Christe his comming in his glorie: and the same pro-
phesie is to be seene in the Bible, authorised in the Churche
of England, and in the Bible authorised in the Churche of
Rome: in the 2. Thess. 2. chap. And this departing with the
man of sinne, and with the reuelation of him, and likewise
his consuming by the power of the woord of God, and also
his abolishing with the brightnes and knowledge of Christ
Iesus our Sauiour his comming in his glorie. And the same
is seene to the true Church of God, who haue a loone to the
woorde of God, and therefore suffer for the testimonie therof
as their brethren aforetime haue done, as is manifestly to
be seene in the 6 chap. of the Reuelation of S. Iohn in the
Bibles authorised in the Churche of England, and in the
Bibles authorised in the Church of Rome.

But the counterfet Church of God notwithstanding that
she doth authorise the doctrine of the Apostles & Prophetes
as the visible Church of God at Ierusalem in olde time, gaue
authoritie to the doctrine of the Prophets, and yet had their
departing from the same doctrine of the Prophets. And euē
in like maner as Ierusalem, so hath the counterfet Churche
of God amongst vs Gentiles, her departing from the doc-
trine of the Apostles, as S. Paule prophesied. And secondlye
she hath in her such a man of sin, sitting in the temple of God
exalted aboue all that is called God, as S. Paule Prophesied,
namely in receiuing Emperors and kings to kisse his feete,
and in setting his owne Image in the stone Temple, with
three Crownes, and that Image which is made for the I-
mage of God but with one Crowne: and in sitting in the
peoples harts, with his ceremonies and traditions, exalted
aboue the Commandements of God. And thirdly, the same
man of sinne reuealed to the worlde, as S. Paule Prophesied.
And fourthly the same man of sin in lyke manner doth con-
sume by the power of the woorde of God, as S. Paule prophe-
sied. And fiftly, the same man of sinne is daylye abolishing
with the brightnes of knowledge of Christe our Sauiour,
coming in his glorie as S. Paule prophesied. Sixtly, in
lyke maner the same man of sinne, his comming was and is
by the working of Sathā, with all power of lying, signes

as S. Paule prophesied. And seuenthly, the same man of sin his comming was and is in like maner, with lignes & lying wonders, namely with sweating & laughing Images, and with Images working miracles, and with the holy Mayde of Limster, and the holy Maide of Kent, and with all the lying lignes and wonders in the Popes golden legend, which in the Popes church was taught to be aboue all other bokes as golde is aboue all other mettals, &c. And this is also as S. Paule prophesied. And thus fulfilling the scriptures in the euill parte, as did the Church of God at Ierusalem, who also fulfilled the scriptures in the euil parte, in condemning Christ our Sauiour with the wicked, and executing him amongest and with the wicked. And eightly, the same man of sin his comming was and is, with al the deceaueablenes of vnrighteousnes among them that perish, because they receiued not the loue of the worde of God, that they might be saued. And therfore God shall send them strong delusion to beleeue lyes namely to beleeue as the learned Papistes teach the sacred worde of God to be a dumb Iudge, and as a dead letter, like as Richard Bristow in his book of motiues, in his last motiue teacheth blasphemously, in calling the sacred Scriptures of God: the weake and false Castell of onely scripture, and yet contrary to the same, in his booke of 51 demaūds 34 demaūds teacheth, the worde of God and Church of God, to haue vnity in doctrine. And minthly the same man of sin shalbe abhorred of all them who are called by the gospel to obtain the glory of our Lord Iesus Christ, as S. Paule prophesied also in the same chap. And tenthly the same man of sin shalbe defaced, for that they that loue the worde of God, will stand fast, and kepe the instructions which they haue bin taught by the worde of God, or the doctrine or Epistles of the holy Apostles, as in the 15. verse of the same Chap.

Quest. Whether therefore by these tokens & prophesie of the Apostle S. Paule, is the Church of England or the church of Rome, the counterfet Churche of Christe, which hath in her such a man of sinne?

The third Marke.

The true Church of Christ teacheth the worde of God to

be liuely and mightie in operation, and sharper then any two edged sworde, and the same is taught in the authorized Bible in the Church of England, & in the authorized Bible in the church of Rome, in the 4. Chap. to the Ebrewes.

But the counterfet Churche of Christ, teacheth that the worde of God is but a dead letter, and therefore not liuely nor mightie in operation to them that read it, contarye to the authorized doctrine in their owne Church, in the 4. chapter to the Ebrewes.

Quest. Whether therfore hath the church of England or the church of Rome, her departing from the doctrine of the holy Apostles?

The 4 Marke.

The true church of Christ, receiue the Christ and his worde to be their Iudge in this day, as they be taught to do, in the 12 chap. of S. Iohn, in the doctrine authorized in all churches.

But the counterfet church of Christ calleth the sacred worde of God, a dumbe Iudge, which shal be therfore their Iudge to condemnation at the last day, as is taught in their owne authorized Bible, in the 12 chap. of S. Iohn, & so haue their own authorized Bible against the condemning them.

Quest. Whether therfore is the church of England or the church of Rome, the condemned church, by the doctrine of the Apostles, authorized in their owne churches?

The 5 Marke.

The true church of God, teacheth the worde of God to be a Lanterne to mens fet, and a light to their paths, and that yong men should cleanse their wayes, by ruleing themselues after the worde of God. And this is the authorized doctrine of all churches of sheepe and goates, Protestants & Papists as manifestly is to be seen in the 119. Psalme of the prophet Dauid.

But the counterfet church of God, teacheth the worde of God to be the weake and false Castell of onely scripture: and that the people shoulde be brought from the Castell of holye scripture, and this Richard Bristowe Priest, teacheth in his authorized booke of Motiues, the 48. motiue, contrary to the doctrine in the Bible authorized in the church of Rome, in

the 119. Psalme of the Prophet Dauid.

Quest. Whether therefore is the church of England, or the church of Rome, the Iesuitical church, standing against the holy doctrine of Christ, his Prophets, and Apostles, authorised in their owne church.

The 6 Marke.

The true church of Christ at this day, as it was 1500. yeres past, doth teach the people to read, & to beleue Moses and the Prophets, and by the doctrine therein contained, to know the true Prophets from the false Prophets, as in the 5 chap. of S. Iohn the 39 ver. and in the 2 of S. Peter, 1. chap. 19 ver. and thus doth continue in the Apostles doctrine, the 2 chap. of the Acts.

An excellent argument.

But the counterfet churche of Christ at this day hauing her departing from the Faith, as was prophesied by S. Paul doth teach the people newer doctrine to beleue, but not to read Moses and the Prophets, and so the vnlearned papists beleue they can not tell what, contrarye to the doctrine of Christ in the 5 chap of S. Iohn 39 verse, and contrary to the doctrine of S. Peter 2 Epist. 1. chap. 19 ver. and yet would be the successor of S. Peter, notwithstanding that they stand against the doctrine of S. Peter, as you shall finde in the bible authorised in their owne church.

The people must beleue they wot not what.

Quest. Whether therefore is the church of England, or the church of Rome the true church of Christ?

The 7 Marke.

The true church of Christe translateth into their mother tongue, the olde and new Testament, which is the doctrine of Christ Iesus, his Prophetes and Apostles, that the congregation may in their hartes and soules be witnesses, that they preach the same doctrine vnto them and so obey and doo all that the Lord hath commaunded, as in Deuteronomie 24. chap. 7. ver. and so knoweth it to be onlde doctrine, and not newe doctrine.

But the counterfet church of God, hath the holye Bible in a straunge tongue, and neuer exhorteth the vnlearned to read and study the same, with S. Peter 2. Epistle 1. chap. 19 ver. and therefore the vnlearned know not whether they

teach new doctrine or olde doctrine, and likewise know not whether the Lord hath first commaunded that, that they do commaund, that they may doo and obey all that the Lorde hath commaunded, and therefore do contrary to the 24 cha. of Exod. 7 verse, in the Byble authorised in their own church and in this sorte also stand against the authorised doctrine of their owne church.

Quest. Whether therfore hath the church of England, or the church of Rome best witnesses to be the auncient church of Christ.

The 8 Marke.

The true church of God doth read in their church, Moses the Prophetes, and Psalmes, and the doctrine of Christ, & his holy Apostles in their mother tongue, that both learned and unlearned men, women and children, may both be feard with the threatnings of God, and comforted with the promises of God, as is commaunded in the 31. chap. of Deut. 12, 13, 14. ver. and 4. chap. Coll. 16. ver.

But the counterfet church of Christ, who hath her departing from the doctrine of the Apostles and Prophets, when they read Moses, the Prophets, and the Psalmes, and the doctrin of Christ Jesus his holy Apostles in their churches. All that be unlearned in the Latin tongue, both men women and children, in al their long mattins and masse, can neither be feared with the threatnings of God, nor comforted with the promises of God, and therfore do contrary to the doctrin of the Prophets, 31. chap of Deut. 12, 13, 14. ver. in the bible authorised in their owne church, and therefore their authorised Bible is to be followed, and their departing from the same, to be noted.

Here it may bee seen howe the papists make the word of God a dead letter while it neather feareth nor comforteth.

Quest. Whether therefore is the churche of England, or the churche of Rome, the obeying Churche of Christ?

The 9 Marke.

The true church of Christ, doth not onely put forth the holy scriptures in their mother tongue, but also maketh comentaries and expositions upon Iob, and upon the Psalmes and upon the Romanes, and upon the Pistles, &c formerly,

women and children to read, and thereby to come to haue the true sence and vnderstanding of the same holy scriptures.

But the counterfet church of Christe dooth neither put forth the holy scriptures in their mother tongue, nor read it in their churches in their mother tongue, neither maketh comentaries nor printed expositions vpō Iob, vpon the Psalmes, nor vpon the Romains, &c. and yet condemne the people for not vnderstanding the holy scriptures.

A Note worthy the noting. How vnreasonable ar the doings of the lerned Papists.

Quest. Whether therefore, is there in the church of England reasonable men, and in the church of Rome vnreasonable men, yea, or no?

The 10 Marke.

The true church of Christ, dooth commend with S. Paule 17. chap. of the Acts, those men and women in their congregation, who in cōtroversies in religion in the church of God, as at Ierusalem, do dayly search the scriptures, and beleeue and follow them, whether they be called Protestantes, or papists, Christians or Heretikes, who haue vnity with the doctrine of the scriptures, like as the old custome was 1500 yeres past, as appeareth in the 17. chap. of the Acts of the holy Apostles in the Bible, authorized in all churches.

A good vnitie, a good antiquitie, & a good vniuersalitie, and a good succession, & good possession or consent.

But the counterfet church of Christ, willeth men & women in their congregations incontroversies in Religion, to loke who commonly be called catholicks, & to beleeue without doubt: therefore they be Catholicks, and therfore to receiue their doctrine, and this is the doctrine of Richard Bristow preest, authorized in the Popes church, in his booke of Motiues, who saith that S. Augustine was of his opinion. But what name soeuer he bare that teacheth the same, it is a new custome not agreing with S. Paule, whose authoritye ought to stand to be Iudge of all their preaching & writing, who haue preached and written since that time, & S. Augstin did write many hundred yere after S. Paule, & therfore the eldermen ought to bee made iudges ouer the yonger men: & the elder men to be followed in this olde custome: and the yonger men to be refused in this yonge custome, which is not agreeing with the doctrine of the bible authorized in their owne Church as appeareth in their authorized Bible

in the 17. chap. of the Acts.

Question. Whether therefore hath the church of England or the church of Rome the greatest authority and antiquity in this cuſtome?

The 11. Marke

The true church of Chriſt doth not binde men to the religion authoriſed in the cittie of Ieruſalem, nor to the religion authoriſed vpon the mountaines of Samaria, and ſo neither to the religion authoriſed in the church of England, neither to that religion authoriſed in the church of Roome, as Chriſt our ſauiour teacheth in the fourth chapter of S. Iohn the 21, 22, 23. verſes. But that place, and theſe perſones, who worſhip God in ſpirite and truth, and ſo continue in the Apoſtles doctrine. 2. chap. of the Acts, and 2. S. Peter 1. chap. 19 verſe.

But the counterfet churche of God bindeth men to the religion authoriſed in Rome, to the place and to the perſon, but neuer to the religion perſecuted in Rome, contrarye to the doctrine of Chriſt Ieſus our Sauiour, in the 4. chap. of S. Iohn. and contrary to the 2. chap. of the Acts and 17. cha. of the acts, where the certaine marke to know the church is this: namely to continue in the Apoſtles doctrine. And this doctrin, the counterfet church do repugne againſt their own authoriſed byble.

The certayne marke to know the Chriſtian Catholick Church.

Queſt. Whether therfore hath the church of England, or the church of Rome vnitie with the doctrine of Ieſus Chriſt our ſauiour?

The 12. Marke.

The true church of Chriſt doth onely regarde the doctrin of Chriſt, his Prophetes, and Apoſtles, and the ſucceſſion of that doctrine, and poſſeſſion of that doctrine, as is taught in the 8. chap of Eſaiah. the Prophet, the 2. chapter of the Acts. and 7. chapter of the Acts. on the Byble authoriſed in all churches.

But the counterfet Churche of Chriſte, with the bigbe prieſtes, ſcribes and phariſies, in the viſible churche of God at Ieruſalem, doth regarde and preferre the poſſeſſion of the place, and the ſucceſſion of biſhops, and the perſon of the biſhope,

The hye Preeſt of Romefas

shope, whatsoeuer he teacheth, before the doctrine of Christe Jesus, his Apostles and prophetes, and so repugne the doctrine of their own authorized byble 8. chap. of Esaiah, 2. cap. of the Acts, and the 17. chap. of the Acts. &c. great an enimy to Christ as Cayphas.

Quest. Whether therefore hath the church of England or the church of Rome possession and succession with the auncient doctrine of Christ, his prophets and Apostles?

The 13. Marke.

The true churche of Christe is obedient to her husband Christe, and therefore according to his commandement doth minister the holye Sacrament of Baptisme onelye to men, women and children, according to the commandent of Christ Jesus our saviour in the 16. chap. of the Gospell of S. Mark 15, 16. verses.

But the counterfet church of Christ, who is disobedient to her husband Christ, doth accursedly ad to the cõmandement of Christe, and therefore doeth not onely baptise men, women and children, but also most sacriligiouslye and heretically, without the commaundement of Christ, doth baptise shippes, and belles, who can neither beleeue nor be saued, and so doth ad to the doctrine, and diminish from the doctrin of Christ Jesus, for the which they are accursed heretikes as is to be seene, in their owne authorized byble, in the last chap of the Reuelation of S. John. Papists haue incurred the curse of god by presuming to ad their owne deuices to Christs institutiõ

Question. Whether therefore doeth the Churche of England or the churche of Roome, sacriligiously abuse the holy Sacrament of Christe, against their owne authorized doctrine?

The 14. Marke.

The true Church of Christ doeth delyuer the sacrament of the bodye and blood of Christ to men and women, onelye according to the institution of Christ our saviour in the 22. chap. of S. Luke, 18, 19, 20. verses. And according to the most auncient tradition of S. Paule to the churche of God of Cor 1. Epistle. 11. chap. 26. ver. in the byble authorized in all churches, wherein is to be seene bothe the institution, of Christ, and the most auncient tradition of the church.

But the counterfet Chuch of Chriſte doth delyuer to the Laitie but the half ſacrament contrary to the inſtitutiō of Chriſt, and the moſt auncient tradition of the churche in the Apoſtles time, and furthermoꝛe moſte ſacrilegiouſly, dooth kæpe their pꝛetended ſacrament in pixes and boxes, to be eaten of mice and Rats, oꝛ to come to putrification by woꝛmes bꝛeading in it, and after that to be burned. to the great offence and ſlaunder of our chꝛiſtian faith, amongſt the heathen, where in trueth there can be no ſacrament without a receiuer, foꝛ there is firſt a commandement geuen, Take and eat, and after that commeth the pꝛomiſe, to wit: This is my body. &c.

No meruel though papiſts be cruel to kill men ſeing they ſticke not to burne their own Chriſt.

And this they do contrary to the inſtitution of Chriſt our Sauiour, and the moſte auncient tradition of the Church of God of Corinth, which is their owꝛn authoꝛiſed doctrine: but the ſame notwithſtanding they repugne, & ſo ſtand againſt the doctrine authoꝛiſed in their owne church.

Queſt. Whether theꝛefoꝛe doth the church of England oꝛ the Churche of Rome ſacrilegiouſly abuſe the holye Sacraments of Chriſt and are Siſmaticks in reſpect of their own doctrine.

The 15. Mark.

The true Churche of Chriſt, expounedeth the woꝛdes of Chriſt in the 6. cap. of S. Iohn, To wit, My fleſhe is meat indeed, and my blood is drinke indeed, accoꝛding to the expoſition of Chriſt our Sauiour, to wit, my woꝛdes are ſpirit and lyfe, then fleſhe pꝛofiteth nothing, it is the ſpirite that quickneth.

But the counterfet church of Chriſt, doeth expound theſe woꝛdes of Chriſt in the 6. chap. of S. Iohn, contrary to the expoſition of Chriſte our Sauiour, ſaying thoſe woꝛds are not only ſpirit and life: but alſo literally and carnally to bee vnderſtode.

Queſtion. Whether theꝛefoꝛe doeth the Churche of England oꝛ the churche of Roome teache the trewe doctrine of Chriſt?

The 16. Marke.

The true Chuche of Chriſte teacheth that the faithfull

Iewes

Iewes, hauing vnitye in doctrine with vs that bee faithfull Gentiles, did eate the bodye of Christe spirituallye, and did drinke the blode of Christe Spirituallye, and so did eate the same spiritually, and drunke the same spirituall drinke, and drunk of the rock which followed them, which rock, was Christ Iesus to come in his humanitye, euen as we againe drunk of the same rocke Christ, and lok for his comming in glorye: and thus the Iewes and gentiles be made one church and haue one doctrine: and so haue vnity in doctrine from all scismatikes, as in the first Epistle of S. Paule to the Corinthians chap. 10. in the Byble authorised in al the churches manifestly appeareth.

The vnitie of both Churches both Iews and Gentiles which proueth Papists to be Scismatickes.

But the counterfet church of Christe hauing no vnity in doctrine with the faithfull Iewes, & therfore are out of the vnity of the church, teacheth therfore contrary doctrine, that only vnder the accidence of bread without the cup, the bodye and blode of Christe is carnally to be eaten. And the same contrary to the institution of Christ our sauiour, and traditions of the Apostles in the church of God at Corinth, in the which they repugne their owne authorised doctrine, written in their owne authorised Byble, in the 10. chap of S. Paule to the Cor. and therefore be scismatikes in respect of their owne authorised doctrine.

Quest. Whether therefore hath the church of England or the church of Rome vnity in doctrine with the faithful Iewes in the churche of God, from the beginning of the worlde?

The 17. Marke.

The true church of Christe houldeth this principle, that who are commonly called Heretickes are true christians, if they be called hereticks for the obeying of the doctrine of Iesus Christe his Prophets, and Apostles: as S. Paule was commonly called Hereticke of the church of God at Ierusale, as appeareth in the 24. chap. of the Acts. 14. verse, in the Bybles authorised in all churches.

But the counterfait Church of Christ holdeth this principle, that they who are commonly called Heretikes contrarie to their owne authorised doctrine in the 24. chap. of the Acts 14. verse, and so are Scismatikes against their owne

authorised

authorised doctrine.

Question. Whether therefore doth the churche of God in Englande, or the churche of Roome teache Scismaticall doctrine?

The 18. Marke.

The true churche of Christ teacheth the magistrats that to their power they suffer neither whore nor whoremonger to be in their kingdomes and congregations, as in the Prophets the 23. chapter of Deuteronomie 17. verse, in the Bible authorised in all Churches, and also in the 21. chapter of the Reuelation the 9. verse. But the counterfait Church of God, who hath bin departing from the doctrine of the prophets and Apostles, teacheth the Magistrates to permit in euerie Cittie a Stewes, as the Banke side was in the time of Papistry in the Cittie of London, contrarie to their owne authorised doctrine in the Bible authorised in the Church of Rome, and so bee Scismatikes against their owne authorised doctrine, as in the 23. chapter of Deuteronomie the 17 verse manifestly is to bee séene, and also in the 21. chapter of the Reuelation 9. verse.

A great peece of the popes glory stan deth vpon mantaining of whoores.

Quest. Whether therefore is the Magistrats in the church of England, or the Magistrates in the Church of Rome condemned of disobedience by the sacred word of God?

The 19. Marke.

The Kings and Princes in the true Church of Christ, doe knowe by the worde of God, and also by the Church of God in their owne kingdomes, all those who are excommunicate to be Heretikes, and so haue two knowne witnesses to ratifie their commendation.

But the Kinges and Princes in the counterfait Church of Christ, wante the vnitie of two such witnesses knowne to ratifie their commendation vpon Heretiks, and haue but the bare report of them who haue their departing from the doctrine of the Apostles, and haue possession of Rome, & succession of Bishops, euen as the high Priestes, Scribes, and Pharises had possession of Jerusalem, and succession of Bishops, with the which Kings and Princes were then deceyued, because they did not loke to the possession of the doctrin

tow most certaine witnesses. to know heritickes

of

of Moyses and the Prophets, euen as the king and princes, this day ar deceiued for not taking to the possession and succession of the doctrine of Christe Iesus, his Prophetes and Apostles, and to that church whether in Ierusalem, or in the mountaines of Samaria, that haue vnitie in that doctrine.

Quest. Whether therefore if the bishoppes, preachers, and Clergie in England would for their owne gaine, and estimation, excommunicat, multitudes of people and make them hereticks: or the Pope and his bishopes and clargie, would de for their owne gaine and estimation, excomunicate multitudes of people, and make them heretiks: which of them both were best able to deceiue the kings and princes, and therby obtaine gaine and estimation?

The 20. Mark.

The vnlearned Protestantes haue the worde of God to beare witnes, that that is the Church of God, which they do beleeue to be the church of God, as the men & women of Berea had 15. hundreth yeares past, as in the Popes authorised byble is to be seene in the 17. chap. of the Acts.

But the vnlearned papists, haue but the witnes of men to beare witnes that to be the church of God, which they beleeue to be the church of God, the which men be not the eldest of them 140. yeares olde, where the worde of God is aboue 4000. yeares olde, and therefore in a miserable case are the papists who haue but the bare witnes of men, who will speak the best to kepe themselues in estimation. only true and Good antiquity

Quest. Whether therefore hath the vnlearned christians called protestants, or the vnlearned papists, who woulde be called catholicks, best authority for the religion, and for the church which they do affirme to be the religiō and church of Christe?

The 21 Marke.

The vnlearned christians called protestantes knowe by experience the sacred scriptures of God to be true, for that they se as in the churche of God at Ierusalem where in was a small number of the faithfull Iewes and a great number of reprobat Iewes and false prophets: and euen so in like maner, there is in the churche of God amongest the gentiles a

smalle number of faithfull christians, called Protestantes, & a great number of hypocriticall christians called protestans as in the parable in the 13. chap. of S. Mat. of the four sundry groundes, wherein the sede of the woorde of God was sowen.

But the vnlearned papistes, haue no knowledge of the scriptures, whereby they might get experience to knowe how the scriptures be true, that if the church of Rome were the true church of God, they might also se and know which were the true Prophets shall come in sheepes clothing, and which were the false Prophetes, that come in sheepes clothing, and so know Iudas from S. Peter, and also know Aaron, S. Peter, and S. Paule, when they preach false doctrine and when they preach true doctrine.

Quest. Whether therfore is the vnlearned in the church of England, or the vnlearned in the church of Rome, by the woorde of God condemned of this dispersing of knowledge? to wit. They shall call me but I will not answer, They shall seeke mee earely but they shal not find mee, and that because they hated knowledge, and this is written in the byble authorised in all churches, in the 1. chap. of the Prouerbes of Salomon.

The 22 Mark.

The vnlearned Christians called protestants, haue two certaine witnesses for their prayers they make vnto God, namely the sacred scriptures of God, the doctrine of Christe Iesus, his prophets and Apostles: And the churche of God, who haue vnitye in doctrine, with the doctrine of Christe Iesus, his prophets and Apostles: and so know by these true witnesses, what prayers are acceptable vnto God, & what prayers are abhominable afore God, as in the 1 cap. of Esa. the prophet, and in the 6. chap. of S. Mathew in the Byble authorised in the church of England, and in the churche of Rome.

But the vnlearned Papists, haue no such witnesses, for the prayers they make vnto God, & therefore neuer knowe what prayers are acceptable vnto God, nor what prayers are abhominable afore God, and therefore when they pray

them

they babble as the heathen, who thinke to be heard for their many babbling, and euen so do the papists, thinke themselues more holye, and to be better heard for saying ouer fyue Pater nosters, then for saying one pater noster, and this do the learned papists & vnlearned, when they pray in a tongue they vnderstand not, which is Latin, the vnlearned thinke to be heard for their often sayeing ouer the Pater nosters &c. and therefore thinke to be heard for their much babling, euē as the heathen.

Quest. Whether therefore is the threatning in the 29. chap. of the Prouerbs of Salomon the 1. ver. fulfilled vpon the church of England, or vpon the church of Rome, to wit: They that turne their eares from hearing of the lawe, their prayers are abhominable.

The 59. Marke.

The vnlearned Christians called protestantes, haue alle two witnesses, for the almes or charitie which they do giue to know the same to be acceptable vnto God. And to know the almes which is giuen by the papists and heathen, to be abhominable before God, namelye the sacred scriptures of God, and the church of God, who haue vnity in doctrin with the word of God, and so both continue in the Apostles doctrine, as in the 2. chap. of the acts.

But the learned and vnlearned papists giue their almes with the pharisies, which went away in worse case then the Publican, and do not se, nor know, regarde nor consider, how the Lord Jesus accepteth two mites, before thousands of golde or siluer giuen, and do not know and consider howe the Lord of his free liberalitie doth rewarde them with a peny that came at vii. a clock, as those that haue carried the burden all the heat of the day, and therefore the pharisies, papists, and heathen, murmur at the Lordes liberalitie, and thus they erre because they know not the scriptures, nor the power of God.

Quest. Whether therefore is the vnlearned in the church of England, or the papistes of Rome in a damnable case.

The

The 24. Marke.

The true Churche of God teacheth the vnlearned christians, called protestants, to giue men, women, and children who are the liuing Images of God: gounes, soles and candels, egges, pinnes, nutes, corne, money, &c. to serue their necessities, and that if they do not the same, or at the least, haue a desire to do it according to their ability, and then acknowledge their righteousnes spotted like a filthie clout e, and then flye to the mercies of God in Christe, otherwise it will be their condemnation in the last day: and this the true church of God, doth not only teach, but the sacred scriptures of God, authorised in all churches, teacheth the same doctrin also, and so haue vnitie in doctrine, the woorde of God and church one with another.

A most certayn marke to knowe the papists to be Idolaters.

But the counterfet Church of God, doth teach to giue to dead Images, blocks, stocks, and stones, that be miscermed to be the Images of God, Christ and his saints: gounes, coles and candles, egges, pinnes, nuts, corne, money, &c. and that when men, women, and children, that bee the liuing Images of God, haue nede of the same, and want frise gouns and canuas shirtes: yet those dead blocks, stones, & stocks must haue golden cotes, Iewels and candles. &c.

Quest. Whether therfore is the church of England or the church of Rome the true church of Christ?

The 25. Marke.

The true churche of Christ is outwarde to the eye, in the birthlike a stable, in elder yeeres, like a shop, a house, a barne, where is corne and chaffe: and like a wildernes, and in danger of all vncleane and rauenous beastes to bee persecuted. But the counterfet church of Christ, is like the stagng at Ierusalem, which the Iewes and papistes would set vp againe, and not be subiect to persecution.

Quest. Whether therefore is the church of England, or the Churche of Rome the true church of Christ?

The 26. Marke.

The true church of Christ liueth and loueth, that is part doeth the same without respect of person, worth according to the doctrine of Christ, & his Apostles & prophets 55. capt. of

Esaiah 10. chapter of S. Mat. But the counterfet church of Christ sindeth and loseth, for money and money, worth. Quest. Whether therefore doth the Church of England or the church of Rome sell the giftes of the holy Ghost?

The 27. Marke.

The true church of Christ for their causes will take no monie for pardoning sinnes: the one is for that they be commaunded as they receiue freely to giue freely: the second is, for that the frailtie of men is such, that sinning daily, requireth daily forgiuenes, and therefore the money giuen one day should be in vaine the next day: and the thirde is, for that men should not trust more in giuing their money then in the mercie of God in Christ, which bringeth repentance and amendment of life: But the counterfet church of Christ are commaunded, as they receiue freely to giue freely, but they do it not. Secondly, they take money of them for pardon of their sinnes, that daily sinne againe, and so giue their money for naught, as in the 13. chapter of Ezekiel the Prophet. And thirdly, hauing giuen their money for the Popes pardon, they trust more in the money they haue giuen, than in the merits of Christ which bringeth repentance & amendment of life.

The learned Papists shall neuer bee able with all their sophistry to shifte themselues from this truth.

Quest. Whether therefore is Simon Magus dwelling in the church of England or in the church of Rome?

The answer of Richard Bristow Priest and Licenciat in Diuinitie, to all the accusations of this Christian vnlearned in the first Proclamation of Outlawrie, as appeareth in his Booke of fiftie one demaunds, the 34. demaund.

The first Diuision.

Insomuch that they haue suffered of late an vnlearned Christian (as he is called) to set out in print a vaine libel &c.

The Replie.

Whether the learned in the true church of God in England, vnderstanding the doctrine of the holy Apostles, and schoole learned also, the worde of God in suffering a Christian vnlearned to giue reasons of his faith against heretikes, and

if the word of God might bee made Iudge of this question, Richard Bristow will be confuted. For the authorized Bible in the true Church of God in England, and the authorised Bibles in the Popes church, in his Bible in Latin printed in Antwarp with priuiledge 1569. in the house of Christopher Plantine with priuiledge, proueth the sufferance of a Christian vnlearned to giue reasons of his faith to al men to be good and alowable.

The word of the authorised Bible in the true Church of God in England, in the first of S. *Peter*, chap. 3. verse 15.

Be ready alwaies to giue an answere to euery man that asketh you a reason of the hope that is in you, and that with meekenes and reuerence.

And the like words in the Popes authorised Bible in the same first of Saint *Peter* chapter 3. verse 15.

Parati semper ad satisfactionem omni poscenti vos rationem de ea quæ in vobis est spe, sed cum modestia & timore.

And therfore this sufferance is alowable and Catholick, and Richard Bristow in finding fault with the same, is manifestly seen to be no Catholike Priest, for that he complaineth of the allowed doctrine of the Catholike church of Cheep and Cotes, I meane Protestants and Papists, and therefore Richard Bristow hath erred, & the Popes Church hath erred in giuing authoritie to his booke with this error in it.

And where he calleth it a vaine Libel without shewing any vaine matter in it, I pray you let me obtaine of you to haue his opinion of no value, because he sheweth no matter of valure.

The 2. Diuision of *Richard Bristow*.

He compareth and opposeth against the authoritie of the Church of God, the authoritie of the word of God, as though the word of God and the church of God were one against the other, it being yet so plainly written that as the father saith of his Son, *Ipsum audite*, heare him in the Gospel of his church. *Si Ecclesiam non audierit, sit tibi sicut Ethnicus et*

Pub-

Publicanus: If he will not heare the Church, do thou vse him (as the Iewe did) an Heathen and a Publican.

The Replie.

Whether the true Church of God commaund to bee done that the worde of God commaundeth to be done: and whether the true church of God forbiddeth to be done, that the worde of God forbiddeth to be done, and in this sort haue vnitie in doctrine.

If this be made a question: it shalbe found that the learned in the Church of God in England, teach the worde of God and Church of God to haue vnitie in doctrine. And Richard Bristowe Priest and Licenciate in Diuinitie in the Popes church, teacheth vs (as afore remembred) the worde of God and the church of God to haue vnity in doctrine. And my selfe a Christian vnlearned beleeue their doctrine to bee true, because they haue the worde of God to witnes the same as is afore proued by Richard Bristow priest. And therfore if in my former writings can be proued that I haue affirmed the worde of God & church of God not to haue vnitie in doctrin: I wil recant the same. But vntil the same be shewed by R. Bristow priest, I request he may be taken for a slanderer.

The 3. Diuision of *Richard Bristow*.

And yet this fellowe trusteth so much in his owne folly, that he is bolde to prouoke all Papists to answer his childishnes, or els they must be accounted (saith he) no lesse then murderers.

The Replie.

Whether it be folly to require a reason to be giuen of him that daily doth study howe to procure princes to forfaite a mans goods, & a mans life to be taken from him. wherefore he doth the same? and whether ther be not iust cause to challenge them to be murderers that daily do the same, and yet being sir yeares together required to answere, and yet will make no answer: & if this should be made a question to R. Bristow & the learned Papists, I maruell what they would answer that they should not be accounted murderers, when the multitude of vnlearned Christians that haue bene put to death in England and Fraunce &c. be remembred.

The 4. Diuision of *Richard Bristow.*

It were good for him poore man that he had no more pride then learning.

The Replie.

Whether a Christian writing reasons of his faith, wherfore hee taketh himselfe a member of the church of GOD in England, which I take to be as the church of God at Philadelphia in the 3. chapter of the Reuelation of Saint Iohn, and to refuse the Pope and his church, which I knowe to bee as the church of the Laoditians in the thirde chapter of the Reuelation of Saint Iohn, for that the Popes church hauing like pride and estimation of it selfe as had the church of the Laoditians (and writing no name to be knowen by) whether with any Christian heart this can be iudged to rise out of pride, sith a man can tell no wayes how to write more humbly: Againe, whether this is not rather to be iudged pride to write publikely, first a mans Christian name, and secondly his Surname, and thirdly with the highest Title a man is able to set downe: to wit, by Richard Bristow præst Licenciat in Diuinitie: And if this should come to a Quest to be examined who is guilty of pride, I thinke Richard Bristow Præst would bee found guiltie, notwithstanding that his booke is authorized by the Popes church.

The 5. Diuision of *Richard Bristow.*

My best counsaile to him for his saluation is that he read humbly these Demaunds.

The Replie.

Whether hauing reade ouer your Demaunds (Maister Bristow) as humbly as I can, and hauing shewed you afore, and now what moueth mee to dissent from your opinions, and you making no aunswere to the same: whether I say, the same is not good cause for me to stande in that Religion I professe with the church of God in England. And againe, whether the same doth not shew you either to want abilitie to answere, or charitie to teach them who you thinke to bee deceiued: and therefore you may bee learned, but not Christianly learned.

The

And lake whether any of his great Maisters will aunswere them.

The Replie.

Whether you giue not iust occasion to the learned of the church of God in England not to aunswere your cunning Bookes, for that your selfe being charged by a Christian vnlearned, to haue set down doctrine in your book of Motiues, in your last Motiue against Christ Iesus our onely Sauiour, his holy Prophets and Apostles, in not onely blasphemously like an Atheist, calling the holy Scriptures of God, to wit, The weake and false Castle of onely Scripture. But also exhorting the vnlearned Papistes to keping the vnlearned Christians from the holy Scriptures in these wordes, To wit.

The 48. Motiue.

And that they knowe themselues full well, hauing therefore euermore from them all to their weake & false castle of onely Scripture. But you must stil labour to get them (and if you can with their consent) out of that castle into the plain field aforesaid.

And here you se howe Richard Bristow Priest is guilty of that wherewith he slaundereth the christian vnlearned afore remembred in the second Diuision, for that hee would make the word of God and church of God to disagree in doctrine, and therefore is a Schismatike in respect of his owne doctrine, to be sene in the second Diuision.

Likewise your selfe Maister Bristowe, and the learned Papists in the first Proclamation of Outlawry, were charged to be Outlawes, for hauing Religion amongst you, against the lawe of God, and the lawe of nature: And the yere 1576. in the second Proclamation of Outlawry sette downe againe: And this fourth yere 1579. sette downe againe: And to the same I require your aunswere, that you may make the truth of God, or the errour or folly (as you termne it) of this christian vnlearned to appeare, And therefore here againe I set downe the argument.

Whosoeuer teacheth and maintaineth religion against the law of God, and the law of nature, be outlawes.

The Consequent.

But the Pope and popish Bishops &c. teach that the inuented Images of God &c. do instruct contrary to the lawe of God in the 4. of Deuteronomie, in their owne authorised Bible, and in the first chapter to the Romans, & daily experience teacheth, that they teach the people to giue golden coates, Iewels, and candles &c. to the counterfet Images of God, of Christ, & his Saintes, which the true and liuing Images of God, of Christ and his Saints do lacke and stande in nede of, and the same is against the law of nature.

Conclusion.

And therefore the Pope and popish Bishops may rightly be tearmed Outlawes.

* Probatum this to yeres & more by the traitrous attempts against our Soueraigne Ladie the Queens maiesty, whom God long preserue. The murder of the french K. being of your owne religion. The murder of the prince of Orenge. The great Massacres an. 1572. & since. The mercies of our soueraigne Lady in sending a number of you ouer in ships into Fraunce. Silence or turning of men ar you best answers to confuted this Christian vnlearned.

* Likewise you were charged by the Christian vnlearned that in your Motiue you affirmed and taught for catholike doctrine, the Rebels in the North to bee holy Martirs, being ranke Traitors, drawing out their swordes against their owne naturall Prince, vnder whom they liued in great peace and tranquilitie, without daunger of the losse of the bloud of one of their fingers for Religion. And the learned in the Church of God in England neuer affirmed nor taught the like doctrine of Wiat and his complices which rose vp in the dayes of Queene Marie, and therefore the learned Papistes maintaine Rebels, but not the learned Christians in England called Protestants, & to this likewise you make no answere.

And therefore when you leaue the weighty pointes vnanswered, which if all the rest of the doctrine in your Bookes were sound doctrine, yet in these respectes your Bookes deserue to be burned. Whether therefore do you not giue iust occasion to the learned in the church of England, not to answere your detestable heretical and traiterous Bookes, no cause haue they therefore to answer any more of the bookes of your Rabbins, vntil you haue by your answeres conuicted

The 7. Diuision.

And if after this his stomacke serue him.

The reply.

Whether my stomacke may serue me to write this yere againe, that of you being a priest, and licentiat in diuinity, can get no other answer then afore remembred, if this should be a question, and the same well decided: I thinke it should make you to blush, except your face be made like a Visor.

The 8. Diuision.

Let him set out his lybell more orderly.

The Replie.

Whether in the dayes of Quéne Mary the Christians vnlearned, answering to the accusations of the learned, the same their answeres were not accounted orderlye enoughe to condemne them to the fire, although they answered not in scole figures. Likewise whether the bookes and billes caused to be printed would not be accounted orderlyenough written to condemne the Christian vnlearned to the fire, if you had as muche power ouer him, as you haue will to do it.

Lykewise wherefore *R.* Bristow doth not set down what parte is vnorderly written, that can not be vnderstande: but *R. Bristow* priest hath said it, and therefore of necessitye it must be don, for it is vnpossible but that if *R.* Bristow haue said it, or a morrow masse priest: of necessity it must nedes be done. And yet S. Iohn coulde but baptise with water, and Iesus Christ with the holy ghost, but euerye morrowe masse Priest, would be counted of higher authority thē S. Iohn Baptist. For sham leaue your Pharasaical pride.

The 9. diuision.

With his Name.

The reply.

Whether in the dayes of Quéne Mary, in the examination of the vnlearned Christians, (I say) whether his name were S. Paule the Apostle, or S. Peter the Apostle, or what name so euer the accused christiā had. whether you condemned the Christian for the doctrine: or for the name. And you did it then for the doctrine.

And therefore why should you desire the name of the Christian vnlearned, except it bee in this consideration, that in your bookes you might accuse him of pride, or lay waite to murder him, as the Papists procured one brother to murder another, namely Diatus. and doth the like daily.

The 10. Division.

And with approbation of their Rabbins.

The Replie.

Whether in the dayes of Queene Marie, when the vnlearned Christians were condemned, whether (I saye) your Rabbins made any stay of condemnation vntill the doctrine they detected had approbatiō of their Rabbins, as you terme them, and if you answere truely, you must say your Rabbins did not stay, and therefore much lesse ought you to stay your answere.

The 11. Division.

And with Priuiledge.

The Replie.

Whether it be not sufficient priuilege for their writings who Richard Bristow Priest &c. tearmeth in his Booke of 52 Demaunds in the first Demaund, to wit: To the saluation of my dere deceiued country-men, that your dere deceiued country-men (as you tearme them) writing Bils and bokes eight yeares one after another euen as this yeare, and the Bils and Bokes shewing in the ende where they were printed in these wordes, to wit: Imprinted at London at the long shoppe adioyning vnto S. Mildreds Church in the Poultrie by Iohn Allde, 1576. and likewise suffered to be bought and solde openly, and to bee read without imprisonment, or confiscation of life or goods, whether they be not sufficient Priuileges for Bookes written by a Christian vnlearned, and whether therefore this be not as the rest, a fained cause to keepe you from answering, but that you might answer and burne the person with the answere, and therefore make burning your best answers for your dere deceiued countrimen (as you deare them)

The 12. Division.

That we labour not in vaine.

The

The reply.

Whether your countrimen be so dere unto you as you pretend, that lay for your excuse that you shoulde labour in vaine except &c. And yet your countrymen writing simplye and plainly those grounds which caused him differ frō your opinions, and yet for all this can get no answere, & so Maister Richard Bristow maketh more of his labour then of the soules of men, but euerye wise man maye se, that this is not the sore that kæpeth you from writing & printing your answer.

The 13. diuision.

And with the grace of God, &c.

The replye.

Whether Richard Bristow writing, to wit, with the grace of God, and yet leauing a christian vnlearned, vnanswered, and witches, sorcerers, and coniurers, calling vpon the sacred name of God, and vpon the name of the deuil, and likewise the common order of the papistes, in condemning the christians to death, with In nomine Domini, Amen: to say In the name of the Lord, Amen. And likewise an Ypocrite, meaning to conceale the trueth, the better to deceiue other, saith with the grace of God, so that it is growen in a common prouerb, to wit: In nomine Domini incipit omne malum, whether (I say) Richard Bristow be in the predicamēt afore remembred, that will aunswere to no accusation of this christian vnlearned, laid against him.

The 14. Diuision.

We shall quickly se it answered, &c.

The reply.

Whether Richard Bristow yet still hauing accused of sundry heresies, as appeareth in the 6. diuision, and euery yere for three yeres after, being written vnto, and required to make answer, yet to this day can make no answer: Whether the same be not quickly answered.

The 15. diuision.

So beware thy as it is.

The reply.

Whether Richard Bristow his words, to wit, an vnwor-

thie, as it is. Or whether R. Bristow priest, hauing showed some vnwoorthy matter in the booke, had bane planelt dealing.

Conclusion.

And this for conclusion gentle Reader thou maist plainly in these woords (put forth by R. Bristowe priest) manifestly se how subtile, how crafty, is the deferred answer of R. Bristow priest, and as he tearmeth him selfe Licentiat in diuinity, who findeth faulte with the christian vnlearned, & yet doth neither showe, wherein the christian vnlearned is to be blamed: neither yet maketh aunswer to those thinges whereof he is accused.

Two Propositions or assertions, put foorth in the end, wherein may be seene, what is Catholick doctrin, and on the contrarye what is Scismaticall, and hereticall doctrin.

That is catholick doctrine, that is taught by Christ Jesus, his Prophets and apostles, with the which doctrin the learned and vnlearned Protestants and papists, bane vnity, yea although one of the had but vnity with the same doctrine: as for Example.

Christ Jesus in the institution of the Sacrament of S. Paule in his tradition, in delinering the Sacrament, taught the sacramentall bread, to be the body of Christ, & the sacramentall wine, to be the blode of Christ. And the learned Protestantes teache the same: And the learned Papistes teache the same: But yet although one of them did but teache the same, Yet the same were Catholike doctrine, because the same hath vnitye with Christe Jesus, his prophets, and Apostles. And therefore is Catholicke doctrine.

¶ The second proposition, or Assertion, wherein may be seene what is scismaticall, and hereticall doctrine.

That is scismaticall and hereticall doctrine by whome so euer the same is taught that hathe not vnitie with the doctrine of Christ Jesus his Prophets and Apostles.

Example.

Example,

The Pope &c. teacheth the sacramentall bread to bee the blode of Christ, and the sacramental wine to be the body of Christ, which is contrary to the institution of Christe, and tradition of the holy Apostle, to the Churche of God of Corinth, and contrary to the doctrine of the learned protestants.

And therefore the same doctrine is not Catholicke, but scismaticall, and hereticall doctrine. And this you se howe the scismaticall and hereticall doctrine, of the Pope and his clergy, is the cause of all the bloodshed in Christendome.

FINIS.

¶ Foure reasons that moueth the Christian *vnlearned, to giue more thanks to God for his holy word, then for this earthly lyfe.*

The First.

FOr that in the space of fiftie yeres and od, I haue lined in the worlde, and haue had breath in common, with infinit other creatures, I haue sene and hearde of such infinte number of thousandes of learned, and vnlearned Papistes become Protestantes, and so many learned, and vnlearned Protestants, become papists: and againe such an infinit nũber of learned, and vnlearned papists, and Protestantes become Atheists and Epicures, and libertines, that if the stabiltye of the doctrine of the holy worde, in authoritye in the Church at Ierusalem, I meane the ould Testament, and the stability of the doctrine of the sacred woorde of God, in authoritie of the church of God amonst the gentils, I mean the ould and new Testament, had not established me in the religion of Jesus Christ: I shoulde haue bene (as the waues of the seas) caried about with every winde of doctrine, as the vngodly were caried, as doth appere by the doctrine of Iames, and the doctrine of Saint Peter, and Saint Paule, and therefore for the stability of my Faith: I haue more thanks to giue to God for his holy word, then for this erthlye lyfe.

Atheasts persecute protestãts forstriuing against the Papists persecutes Protestãts forhindering the sale of the merites of their good wor kes.

The Second.

For that when I consider what my bodye was before it had being, and to what end it hath life, mouing, and being, and what my body is, in the time it hath being. & what my body shall come vnto after this being, the same causeth me to giue a more thankes to God, for the sacred worde of God authorized in his church both of Iewes and Centiles, more than for this earthly life.

The Third.

For that when I consider all those prophets prophesying so many thousand yeares past of the comming of Christ Iesus, & the sacrifice of the Lambe prefiguring the true Lambe Christ, which these fifténe hundred yeares had bene preached amongst vs Centiles, and his prefigured præsthode in Aaron fulfilled in Christ, the same maketh the doctrine of the word of God also more deare vnto me then my life.

The Fourth.

For that I sée death ranging euery where in this deade world as well in Kinges palaces as in poore cottages, and no helpe against the same any wayes to be procured: by the which absolute necessitie God calleth all men to the doctrine of his word authorized in his church of Iewes and Centiles or else to remaine without help and comfort euen with the vngodly, who haue their dayes consumed in vanitie, and so delight in vanitie, and followe lyes, and therefore I haue more thankes to giue vnto God for his sacred word than for my life.

(*.*)

The

¶ The great difference betweene the ge-
nerat who are but borne of the flesh of their
earthly parents: And the Regenerat, who are newe begotten by the worde of God, and newe borne by the Spirite of Christ Iesus.

1. The generat feare not to do wrong. } *1. Thess. cap. 4 verse. 6, 7, 8.*
1. The Regenerat feare to do wrong. }
2. The generat be baptised but cannot be saued. } *Rom. Cap. 2. vers. 26, 27, 28, 29.*
2. The Regenerat in hearte, but desiring to be baptised through Iesus Christe, can not be deceiued. }
3 The generat be but in the Churche of God. } *Mat. cap. 13. ver. 24, 25, 26, 27, 28, 29, 30.*
3 The Regenerate be of the Churche of God. }
4. The generat haue their praiers granted, and denied to their plague. } *Mat. 27 25.*
4 The Regenerat haue their praiers graunted, and denyed to their blessings. } *Psal. 1. ver. 3. 2. Cor. 12, chap. ver. 7, 8, 9.*
5. The generat vile the woordes of God but for a scorne.
5. The Regenerat tremble at the woord of God.
6. The generat haue, or had mortall Parents, to help them, and hurt them for a time.
6. The regenerat haue not onely as much as the generat, but also through Iesus Christ, an heauenly parent, or Father, who is perfectly able to helpe them, and perfectly able to hurt them, before they were borne, since they were borne, and after they be dead.
7. The generat in minde serue the lawe of sinne, therfore die suddenly for they line despitefully, or els they die for some wicked act: for they haue no care to obey the commaundements of God. Dyde they vse in their names, and to dispaire of the goodnes and mercies of God, and destroy them selues.

7. The Regenerat in minde serue the law of God, and they can not die sodenlye, for they liue prouided: neither dye for any wicked act, for they labour to kepe the commandements of Almightie God, reueiled in his worde: neither can they die in their sinne, by disparing of the goodnes or mercy of God, for they trust only to be saued by the death of Jesus Christ, hauing that Faith that worketh through loue, and so agried by learned protestants, and learned papistes, as appeareth by the Rhemes Testament, answered by doctor Fulke.

Experience proueth this to be true, according to the word of God.

The Popes pryde maintained, by the Iesuit Priestes, against Christe Iesus our Sauiour his humilitye.

1. Christ Jesus our onely Sauiour was borne in a stable.

But the Pope muste be borne on foure mens shoulders.

2 Christ Jesus washed his Apostles feete.

But the Pope must haue his foote kist.

3. Christe Jesus was persecuted for speaking against the traditions and vnwritten verities of the Jewes, which was the church of God, at the birth of Christ.

And the Pope persecuteth Christe in his members, that speake against his traditions and vnwritten verities.

4. Christ Jesus him selfe, and also his seruant S. Paull went to Jerusalem, knowing they should suffer for the doctrine of Jesus christ our alone Sauiour.

But the Pope keepes Rome and Italy for his kingdom, knowing he should suffer that the Jesuits do suffer in other kingdomes, for maintaining his earthlye kingdome, and hires his seruaunts Pardons, the Jesuit Priests to suffer for keeping through them suffered for Jesus Christ.

5. Christ Jesus teacheth his kingdome not to be of this

But the Popes kingdome is of this world, holden vp by the Iesuit priests.

6. Christ Iesus his kingdome must be within vs, for the Kings daughter is clothed within.

But the Popes kingdome is glorious outward lyke as it is set down in the Reuelation, witnes the pope with his Cardinals &c.

Exitus acta probat.

¶ Two verses for the Articles of the Apostles Creede, principally for the three last Articles, against Atheists & Epicures of no religion.

The Forgiuenes of sinnes,
The Resurrection of the body, and
the lyfe euerlasting.

He that doth trust in earthly lyfe,
experience proues a fole:
He that doth trust in earthly death,
his lusts his wits doth cole.
But he that trusts in Gods promise,
set downe in peeces Creede
When death shall take away his lyfe,
to feare he hath no neede.

Exitus acta probat.

Ten verses for the comfort
of the the oppressed, impoverished
by the vnrewe regarde of
Oppressors.

If promise be thy life and death, then faile not to keepe,
in al thy thoughts, thy words, thy deeds, preserue it fil thy graue.
2 In prison or out of prison, no stay of liues death,
What gain hath he that doth thee wrong, if I not hope his breath,
3 Perforce the promise he can not, that he maketh to him selfe,
He striues for chaunge, and leaueth nought, alas vnto fulfilling elfe.
4 To stay in earth he hopes he shall, or after death sure rest,
Regards not God that made him liue, a time in earth his guest.
5 When he comes home in much worse sort, then before he was born
He thinks no beast recoyling will take, how he hath time out worne.
6 How vnstaid his life doth stand, no certainties foden day.
Lusty he is safe and sure to line, thus still the time doth play.
7 Time after death which hath no end, for that doth not prouide,
The threatning of the wrath of God he casts them all aside.
8 That promised in the word of God, all ways hath ben true,
His threatning shall vpon him fall, no Gentile nor no Iew.
9 The works of Gods wrath towards men, for sinne do plaine be hath no
which to lend helpe he his hand, will haue his enimies cast. (host,
10 If princes be Gods, Iesus saies, and treasons deserue to death,
what death will fall to traitors vile, that take out princes breath.

Sient aliquid manet,
Lethum non omnia finit.
Exitus acta probat.

FINIS.